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THE
HISTORY AND ANTIQUITIES
OF
THE ABBEY, AND CATHEDRAL CHURCH
OF
Peterborough:

ILLUSTRATED BY
A SERIES OF ENGRAVINGS
OF
VIEWS, ELEVATIONS, PLANS, AND DETAILS
OF THE
ARCHITECTURE OF THE CHURCH;
WITH
Biographical Anecdotes of Eminent Persons connected with the Establishment.

BY JOHN BRITTON, F.S.A. M.R.S.L.
AND MEMBER OF OTHER ENGLISH, FOREIGN, AND SCOTCH SOCIETIES.



W. Bartlett, Del.

GATEWAY TO THE DEANERY.

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TO THE VERY REVEREND

JAMES HENRY MONK, D.D.

DEAN OF PETERBOROUGH, ETC.

DEAR SIR,

INDEBTED as I am to you for personal kindness, for the interest you have taken in promoting this Publication, and particularly for the useful assistance you have rendered in correcting the literary part of the ensuing Essay, I cannot better testify my gratitude and esteem than by offering the Volume to the Public under the sanction of your Name and Patronage. If you can award to it only a small portion of that zeal which you have so meritoriously exerted in behalf of the repairs and ornaments of your Cathedral, you will thereby increase the obligations conferred on

Your obliged and obedient servant,

JOHN BRITTON.

JUNE 14, 1828.

PREFACE.

THE present volume, making the tenth of a series, illustrative of the English Cathedrals, will be found to contain some novel elucidations of ecclesiastical and biographical History, with many varieties and peculiarities of Christian Architecture. Like the Cathedral of Oxford, of which an account has already been published, this of Peterborough is of modern date, as attached to a bishop's See, but of remote origin as a conventual foundation: and hence its history embraces much matter relating to monastic customs and annals, and to the contentions and warfare in which its inmates were frequently involved. The peculiar geographical situation, and nature of the country in which Medeshamsted (the old name of Peterborough) was seated, give it a marked and distinctive character. Fens, meres, and forests were originally its chief, almost its only property, and these are not calculated to render a home either pleasant or healthful. It is a common remark, that the monks "of the olden times," like the Romans, generally chose the sites of their respective establishments with a view to salubrity, beauty, and fertility: and we find that most of the Monasteries, as well as Roman stations, in England, possess these characteristics. Peterborough, Ely, Croyland, and Thorney could never have had the two former properties, however their absence may have been counterbalanced by the last. Water, fish, and fuel were doubtlessly abundant, whilst corn and cattle could be cultivated and fed on the dry and better lands. At the times when these Abbeys were respectively founded, Christianity was not universally adopted in the island; and its disciples were exposed to opposition and danger. Hence places were

chosen which might either escape notice, or be difficult of approach to marauding and piratical enemies. However difficult of access, however obscure, and however guarded, we find that these Abbeys were repeatedly plundered and burnt by the ruthless and savage Danes. The history of all these houses furnishes appalling details of the devastations committed by the northern plunderers.

Like a hive of bees that lose both honey and comb, and most of them their lives, by the pitiless robber, but the survivors of whom assemble and immediately proceed to construct new cells, and collect fresh provender,—so the monks, after being repeatedly plundered and dispersed, reunite at their old homes, and rebuild and replenish their houses. Like the bees also, the monks elect their own monarch, or governor, they congregate around him, and cordially and unanimously unite for mutual protection, as well as for the general support and benefit of the whole corporate body.

Although much care and exertion have been used in writing the present volume, the critical antiquary and historian will doubtless detect some errors and omissions. It should be borne in mind, that the “Cathedral Antiquities” never professed to enter into minute historical and ecclesiastical particulars: it was originally intended to glean and concentrate the more prominent facts relating to antient architecture and the arts, to biography and to popular history; and these will still continue to engage the author’s attention. To produce a work like Bentham’s *History of Ely Cathedral* requires long continued residence in a place—free and unreserved access to all local and general records—much leisure to devote to the subject, as well as zeal and love for such pursuits. Another very essential requisite is either an independent income, or a valuable Stall which demands from the possessor but little time or exertion. In either case a man might steadily and earnestly prosecute such a work, with honour to himself and benefit to the public; and when we review the Cathedral establishments of this country, and find that there are many of its members thus circumstanced, we feel surprise and regret that so little has been done in this interesting department of literature.

The Annals of our Cathedrals furnish only one BISHOP KENNETT, one BISHOP TANNER, and one PREBENDARY BENTHAM¹. These are literary planets in the ecclesiastical hemisphere, whose usefulness and splendour will continue to benefit and enlighten all antiquaries who may wish to profit by their labours, or imitate their exemplary conduct. BISHOP LYTTLETON was president of the Society of Antiquaries, and manifested a love for archæological studies and writings; as he clearly proves by the Essays in the Archæologia, and by his Account of Exeter Cathedral.—Although BISHOPS GODWIN, TANNER, and NICHOLSON do not come precisely under the head of antiquaries, or historians of the church, their various and useful works are essentially connected with the subject, and will always prove interesting and valuable sources of information to all persons who have occasion to refer to them. The first in his “*Catalogue of Bishops*,” and “*De Presulibus Angliæ*,” the second, in “*Notitia Monastica*,” and the third, in his “*English, Scotch, and Irish Historical Libraries*,” have severally and collectively accumulated, and laid before the public a vast mass of authentic and important literary materials.

A very pleasing part of the author’s prefatorial duty remains to be dis-

¹ The Rev. GEORGE MILLERS of Ely, possessing a similarity of spirit and feeling with Mr. Bentham, having new sources of information and better taste, has produced a valuable and interesting original Essay on the same Cathedral, which work, like the prebendary’s, has been embellished at the expense of members belonging to that See. It is a singular circumstance, that the Church of Ely should thus be twice illustrated, and be occupied by a succession of such generous and enlightened members; whilst scarcely any other Cathedral has had its local historian, or been graphically embellished at the expense of its officers. A new edition of Mr. Bentham’s History, with many valuable additions, has been produced by the late Mr. Stevenson, of Norwich, whose work, like those just mentioned, is enriched by several prints, the engravings of which were presented to the author. Peterborough has had its Gunton and Patrick,—but here the list terminates of Cathedral Historians, who belonged to the respective establishments. The hopes and prospect of promotion seem inimical to local improvements, and operate to the disadvantage of churches, palaces, and deaneries. A tenant-at-will rarely improves his premises, or lands, whereas the inheritor of a freehold feels a pleasure and an interest in augmenting the permanent utilities and beauties of his hereditary possessions. Although the members of a Cathedral are generally obliged to pay for dilapidations and waste, they are rarely remunerated for the improvements they may make in their respective residences. Hence arise the progressive neglect and decay of many fine and interesting houses attached to these churches.

charged: to tender acknowledgments and thanks to the officers connected with this Cathedral; and he cannot reflect on the associations and treatment he experienced at Peterborough without feelings of pleasure and grateful emotion. Here every individual, from the learned prelate to the verger, was kind and courteous; eager to render assistance—to lend every aid in promoting inquiry, to lay open every avenue to information, and thus manifesting dispositions and conduct which not only demand the grateful acknowledgments of the author, but entitle them to the approbation of the reader, and of the public.

To the BISHOP, the DEAN, and those of the PREBENDARIES, whom the author had the good fortune to meet at Peterborough, he is particularly thankful. To the DEAN, in particular, he is under peculiar obligations; for zealous as that learned gentleman is in preserving and improving the noble Church entrusted to his care, and in adorning it with new screens and fittings up suitable to its dignity and character, he is also equally anxious to see the history and illustrations of the fabric, faithful, judicious, and tasteful. Towards effecting this he very kindly laid before the author such manuscript collections as were made by Bishop Kennett, and also furnished many useful hints and corrections in the ensuing letter-press. Had it been convenient to have submitted the whole of the manuscript to his discriminating judgment, the result would have been highly beneficial to the work, as well as gratifying to the author.

History and Antiquities

OF

PETERBOROUGH CATHEDRAL CHURCH.

Chap. I.

PRELIMINARY OBSERVATIONS :—UNCERTAIN ORIGIN OF THIS MONASTERY :—HISTORICAL NOTICES RESPECTING ITS FOUNDATION AND PROGRESS DURING THE SAXON ERA :—ITS DESTRUCTION BY THE DANES :—REBUILT IN THE TIME OF KING EDGAR :—FURTHER PARTICULARS CONCERNING IT DURING THE ANGLO-NORMAN AND SUCCEEDING DYNASTIES, UNTIL ITS DISSOLUTION AS AN ABBEY BY HENRY THE EIGHTH.

THE origin, foundation, and early history of the monastic establishment of Peterborough, formerly called *Medeshamstede*¹, like all other religious houses of the early Anglo Saxon times, cannot be ascertained with certainty. Any attempt to reconcile or harmonize the fabulous and contradictory legends of those remote ages would lead us into a wide field of conjecture, without guide or direction, and prove in the end a fruitless

¹ The etymology of this compound word seems easy and rational. We need not resort to the fables of monkish writers, who prefer the marvellous to the probable. *Mede* or *Mead*, meadow—i. e. watered land :—*Ham*, a sheltered habitation ; and *Sted*, *Stead*, or *Stad*—a bank, station, or place of rest. The Rev. Dr. Ingram's *Saxon Chronicle*, p. 423. Dean Patrick says, " I see no reason to think that Medeshamsted had its name from the *Medeswell*, there being no such deep pit in the river." " *History of the Church of Peterburgh*," Supplement, p. 226.

and unprofitable task. It will be more useful and satisfactory, in the present brief historical Essay, to confine our views and researches to the most approved records and to genuine history, so that our deductions and inferences may rest on a solid foundation, and not be drawn from improbable theory, or questionable data.

The Annals of this Monastery, like those of Ely, Croyland, Thorney, &c. in similar fenny and flat districts, involve in their respective histories much that belong to the public memorials of the country. In order to elucidate the history of an antient edifice, it will be expedient to investigate and develope the political and civil customs, institutions, and transactions of the people under whom it had its origin, and by whom it was advanced to maturity and importance. We must therefore endeavour to shew briefly, but clearly, who were the founders of the great monastic establishment on this spot, and also detail a few occurrences of its eventful history.

On the final abandonment of Britain by the Romans, successive hordes of adventurers from Saxony landed on its shores, and after various conflicts with the romanised Britons, succeeded in gaining possession of the most valuable parts of the island, which they divided into several independent kingdoms, or states, usually denominated the Saxon Heptarchy².

Peada, the eldest son of Penda, fourth king of Mercia, the most powerful of those kingdoms³, it is generally admitted, laid the foundation of a monastic edifice in 655⁴, at Medhamsted⁵. It has been asserted, that

² Though most of our annalists have used this appellation, in which they have been copied by modern historians, it is not critically correct, since, during the contests for power which took place amongst the Anglo-Saxon states, the number of petty kingdoms often fluctuated with the fortunes of war.

³ *Mercia*, the seventh and last of the kingdoms established in Britain by the Saxon invaders, was more extensive than any of the others; being bounded on the west by the river Dee, and the Severn;—on the east by the sea, the East Angles, and the East Saxons;—on the south by the Thames;—and on the north by the Humber and the Mersey. It was originally divided into East, Middle, and West Mercia; and according to Bede there was afterwards South Mercia, which consisted of five thousand families, and North Mercia containing seven thousand families. Eccles. His. b. iii. chap. xxiv.

⁴ Gunton's "Hist. of the Church of Peterburgh," p. 2.

⁵ In a MS. commonly ascribed to Roberti de *Swapham*, and published in Sparkes's "*Historiæ Anglicanæ Scriptores Varii*." 1724, the Monastery is stated to be "built on an excellent spot,

preparations were made for its erection in 650⁶, previously to the death of his father⁷; but this seems by no means probable, as Penda himself never became a convert to the doctrines of Christ. On the contrary, he was almost continually engaged in warfare with the neighbouring Christian princes, and has been characterized by most monkish annalists as a sanguinary enemy of their religion. Bede however affirms, that Penda did not "obstruct the preaching of the word among his people, i. e. the Mercians, if any were willing to hear it; but on the contrary, he hated and despised those whom he perceived not to perform the works of faith, saying they were contemptible and wretched who did not obey their God, in whom they believed⁸."

In 653 Peada visited the court of Oswy, the Christian king of Northumberland, where he became a suitor for the hand of the Princess Alflæda.

surrounded on one hand with a fen and the finest water, and on the other with woods, meads, and many pastures, every way beautiful, and accessible by land, except on the east (south) side. The river Nen flows by the south side of Burgh. In the middle of this river is a place so deep, that in summer time no swimmer can get to the bottom of it; nor is it even frozen over in winter: for there is a spring whence the water bubbles up. The antients called this place Medeswell." The foundation of the new Monastery, by Wulfere, says the same authority, "was laid with such prodigious stones, that eight yoke of oxen could scarce draw one, which I saw when the Monastery was destroyed." There are some variations in the Saxon Chronicle, which may be here subjoined, from the translation of the Rev. Dr. Ingram, p. 40.

A. D. 655.—"From the beginning of the world had now elapsed 5850 winters, when Peada, the son of Penda, assumed the government of the Mercians. In his time came together himself and Oswy, brother of King Oswald, and said they would rear a *Minster* (*mynstre*) to the glory of Christ, and the honor of St. Peter. And they did so, and gave it the name of Medhamsted; because there is a well there, called Meadswell. And they began the ground wall, and wrought thereon; after which they committed the work to a monk, whose name was Saxulf. Peada reigned no while; for he was betrayed by his own Queen, in Easter tide" (656). Matthew of Westminster says 657.

⁶ Leland, "Collectanea," 1—91, says it was begun in 546, and finished in 633. Camden repeats the latter date. It must however be observed, that the first was before Peada's birth, and the latter before he was converted to Christianity.

⁷ Gunton does not mention this circumstance, and as he was a Prebendary of Peterborough Cathedral, and had access to the Archives of the establishment, we must deem his *History* the best source for information on this and many other subjects.

⁸ Bede's Eccles. Hist. book iii. chap. xxi. edition 1723.

Oswy declaring that his consent depended on Peada's renouncing idolatry; this condition was complied with, and the prince, after being baptized by Finan, a Scottish bishop, was united with Alflæda. Soon after this union he returned to his own province, accompanied by the princess, and also by four priests, who were to be employed in converting his subjects to the Christian faith.

Two years had scarcely elapsed after this occurrence when Penda was defeated in battle, and put to death by Oswy. It is sufficiently evident that Peada must have maintained neutrality in this affair, since he was immediately afterwards appointed by his father-in-law as deputy to rule the South Mercians: and almost the first act of his reign was laying the foundation of the Abbey at Medhamsted, as already stated.

The royal founder lived not however to finish his pious undertaking, being murdered by his wife in the fourth year of his reign, as related by the Peterburgh historians; but no satisfactory account is given of this transaction⁹.

From this period the Northumbrian king, Oswy, ruled for three years over the Mercian dominions, when the nobles, indignant at his tyrannical sway, threw off the yoke, expelled his forces from their country, and placed *Wulfere*, the younger son of Penda, on the throne¹⁰.

The Saxon Chronicler is more circumstantial than usual in his account of this monastery. "In Wulfere's time Medhamsted waxed very rich. He loved it much for the love of his brother Peada, and for the love of his wed-brother Oswy, and for the love of Saxulf the abbot. He said, therefore, that he would dignify and honour it by the counsel of his brothers, Ethelred and Merwal; and by the counsel of his sisters, Kyneburga and Kyneswitha; and by the counsel of the archbishop, who was called Deus-dedit; and by the counsel of all his peers, learned and lewd, that in his kingdom were. And he so did. Then sent the king after the abbot, that he should immediately come to him. And he so did. Then said the king to the abbot:—

⁹ Speaking of this unnatural act, Gunton merely observes, that Alflæda, "forgetting the glorious memory of her Christian ancestors, betrayed him to death at the Paschal Feast."—Hist. of Peterburgh, p. 2.

¹⁰ The Saxon Chronicle states that Wulfere succeeded Peada immediately on his death.

‘Beloved Saxulf, I have sent after thee for the good of my soul; and I will plainly tell thee for why. My brother Peada, and my beloved friend Oswy, began a *Minster*, for the love of Christ and St. Peter: but my brother, as Christ willed, is departed from this life; I will therefore intreat thee, beloved friend, that they earnestly proceed on their work; and I will find thee thereto gold and silver, land and possessions, and all that thereto behoveth.’ Then went the abbot home, and began to work. So he sped as Christ permitted him; so that in a few years was that minster ready. Then when the king heard say that, he was very glad; and bade men send through all the nation, after all his thanes; after the archbishop, and after bishops, and after his earls; and after all those that loved God, that they should come to him. And he fixed the day when men should hallow the minster. And when they were hallowing the minster, there was the king, Wulfere, and his brother, Ethelred, and his sisters, Kyneburga and Kyneswitha. And the minster was hallowed by archbishop Deus-dedit, of Canterbury; and the bishop of Rochester, Ithamar; and the bishop of London, who was called Wina; and the bishop of the Mercians, whose name was Jeruman; and bishop Tuda. And there was Wilfrid, priest, that after was bishop; and there were all his Thanes that were in his kingdom. When the minster was hallowed in the name of *St. Peter, and St. Paul, and St. Andrew.*” The king then gave various lands and waters, and other property, and said, “It is little this gift; but I will that they hold it so royally and so freely, that there be taken therefrom neither gild nor gable, but for the monks alone. Thus I will free this Minster, that it be not subject, except to Rome alone; and hither I will that we seek St. Peter, all that to Rome cannot go.”

The grant then details other privileges, and the king addressing the abbot says, ‘Beloved Saxulf, not that only which thou desirest, but all things that I know thou desirest in our Lord’s behalf, so I approve and grant. And I bid thee, brother Ethelred, and my sisters, Kyneburga and Kyneswitha, for the release of your souls, that you be witnesses, and that you subscribe it with your fingers. And I pray all that come after me, be they my sons, be they my brethren, or kings that come after me, that

our gift may stand; as they would be partakers of the life everlasting, and as they would avoid everlasting punishment. Whoso lesseneth our gift, or the gift of other good men, may the heavenly porter lessen him in the kingdom of heaven; and whoso advanceth it, may the heavenly porter advance him in the kingdom of heaven.' This solemn grant is subscribed by the king himself; and by the whole assembly of bishops, nobles, and priests, as witnesses,—the 7th year of King Wulfere, A.D. 664¹¹. It was then sent to Rome for the ratification of Pope Vitalianus, who returned it, confirming all that was desired, and, according to the phraseology of the times, forbidding any king or any man to have ingress to the Monastery, but the abbot alone; "nor shall he be subject to any man, except the Pope of Rome and the Archbishop of Canterbury. If any one breaketh any thing of this, St. Peter with his sword destroy him; whosoever holdeth it, St. Peter with heaven's key undo him the kingdom of heaven."

Though on this and many other occasions Wulfere evinced himself to be a sincere friend to Christianity, he has been stigmatised, in some monkish legends, written several centuries after his death, as the murderer of his two sons, and an apostate from the faith of Christ. But this story, as well as his subsequent penitence and re-conversion by St. Chad, rest solely on the authority of Walter de Whittlesea, a monk and historian of Peterborough, and would be wholly unworthy of notice had not Gunton related that these events in the life of Wulfere formed the subjects of painted glass in the windows of the western cloisters.

Wulfere dying in 675, was succeeded by his brother, *Ethelred*, who appears to have been even a more munificent benefactor to this Monastery than any of his brothers. He not only built an abbatial house, and endowed the Abbey with numerous lordships, but sent Wilfrid, archbishop of York,

¹¹ "By this charter it may appear that the bounds of the Monastery of Medeshamsted, from east to west, were twenty miles, and that Thorney and Whittlesey, with their appurtenances, were within the limits thereof; but Saxulf intending to build Thorney, and authorized thereto by King Wulfere, abated so much from his Monastery of Medeshamsted, and so made Thorney an entire Abbey of itself." Hist. of the Chur. of Peter. App. p. 122.

to Rome, to procure from Pope Agatho additional and very extraordinary privileges, with confirmation of all the former powers and prerogatives¹².

Ethelred, after reigning thirty years, exchanged his crown and sceptre for a cowl, became first a monk, and afterwards abbot of Bardney in Lincolnshire, where he died in 716.

Under the year 775 the Saxon Chronicle¹³ relates, that in the days of King Offa "there was an abbot at Medhamsted called Beonner, who, with consent of all the monks, let to farm to Alderman Cuthbert, ten copyhold lands at Swineshead, with leasow and with meadow, with all the appurtenances,"—for which he was to pay fifty pounds, and furnish entertainment for one night, or pay 30*s*.

Of Abbot *Hedda*, whose name appears to three royal charters granted to Croyland Abbey, there are few particulars recorded; but it appears that the Danes infested and ravaged this part of the country during his abbacy.

These savage invaders, led on by Hubba, after laying waste the neighbouring Monastery of Croyland, hurried towards Medhamsted with the same barbarous design. Finding the gates of the Monastery closed, and the inmates prepared for defence, they proceeded to batter the walls, by means of the warlike engines then in use. During this assault, Tulba, the brother of Earl Hubba, was mortally wounded by a stone thrown from the walls, which so enraged the Danish leader, that, forcing an entrance into the Monastery, he slew all the monks with his own hand, not even sparing their venerable superior.

The sacred edifice was then given up to the mercy of these lawless and brutal pirates, who, after plundering it of every thing valuable, set fire to the buildings, which are related to have continued burning for fifteen days. The

¹² The Abbey was, in fact, by these privileges raised to the dignity of a vice-papal See: for not only was its abbot rendered superior to all others north of the Thames, and allowed to take precedence in all conventions and ecclesiastical assemblies; "but if any Briton, or any person of the neighbouring islands, had a desire to visit Rome, and could not by reason of its distance, they might repair to St. Peter's in this Monastery, there offer up their vows, be absolved from their sins, and receive the apostolical benediction." Appendix to Gunton, p. 123.

¹³ Edition by Ingram, p. 75.

library, the archives of the Abbey, its charters, and other important writings, were either wantonly torn and destroyed, or else committed to the flames. It appears, however, that these savage plunderers reaped little advantage from this sacrilegious exploit, as the waggons filled with the valuable spoils of the Abbey were lost either in the river Nen, or in the neighbouring marshes.

Tranquillity being restored by the departure of the invaders, a small number of the brotherhood of Croyland, who had escaped the general carnage, again sought shelter beneath the dilapidated walls of their Abbey, and elected Godric their abbot. After settling the affairs of his own little community, he repaired to Medhamsted, and having collected the mangled remains of the murdered monks, to the number of eighty-four, interred them in one large grave, over which he raised a stone, sculptured with the effigies of some of the ecclesiastics¹⁴.

A. D. 852. About this time the Saxon Chronicle relates that Abbot *Ceolred* "let to hand the land of Sempringham to Wulfred," who was to send each year to the Monastery "60 loads of wood, 12 loads of coal, 6 loads of peat, 2 tuns full of fine ale, 2 neats' carcasses, 600 loaves, and 10 kilderkins of Welsh ale; one horse also each year, and 30 shillings, and one night's entertainment." p. 93.

During the remaining years of his life, Godric paid an annual visit to this mausoleum of his murdered brethren, pitching a tent over the stone, and saying mass two several days for the souls of those interred beneath.

The rights and privileges of the Monastery of Medhamsted were soon again invaded by Beorred, king of the Mercians, who seizing all the lands belonging to it between Stamford, Huntingdon, and Wisbech, divided them amongst his soldiers. He soon afterwards fled to Rome, where he died in 874. The Danes, again obtaining ascendancy, placed Ceolwolph on the throne of Mercia, who exacted ruinous tribute from his subjects, and fleeced the Abbeys of Croyland and Medhamsted¹⁵.

¹⁴ This monument is supposed to be still preserved, and will be noticed in a subsequent page.

¹⁵ Ingulphus, ed. Gale et Fell. "*Rerum Anglicarum*," l. i. p. 25.

In 872, the year following the destruction of this Monastery, Alfred the Great ascended the throne of England, and by the energy and wisdom of his measures, so effectually curbed the power of the Danes within his realm, that for several years his subjects enjoyed a comparative degree of tranquillity. This interval of repose was employed by Alfred in building a fleet sufficiently powerful to secure his kingdom from future invasion, a policy wisely pursued by his successor, Edgar, so that no hostile ship from Denmark, for nearly a quarter of a century ventured to approach the English coast. Encouraged by this state of security from foreign invasion, some persons of rank and opulence turned their attention to the re-establishment of the religious edifices, which had fallen a prey to the barbarity of the Danish pirates, and amongst others to that of Medhamsted.

The precise period at which the rebuilding of this Monastery commenced has not been satisfactorily ascertained; but as it was destroyed in 870, and, according to Gunton, “lay buried in its ruins for the space of ninety-six years¹⁶,” it must have been begun about 966¹⁷. Its restoration appears to have been brought about chiefly through the zeal and influence of *Athelwold*, Bishop of Winchester, who, having visited it at this time, prevailed on King Edgar to assist in its re-erection¹⁸.

Athelwold is described by Dean Patrick to stand in relation to King Edgar as Saxulf had been to Wulfere, a manager or steward of the royal bounty in erecting and rebuilding Monasteries. Hence he is called by Edgar, in his charter, *constructor*, i. e. builder or architect; and it is recorded as a memorable fact of the times and monarch, that the latter “built

¹⁶ Godwin, in his “Catalogue of English Bishops,” says one hundred and nine years. Others assign different dates to this event, and it is impossible to reconcile their discrepancies. See History of Peterburgh, p. 244.

¹⁷ Ingulphus, in his account of Croyland Abbey, Savile’s “*Rerum Angli. Scriptor. post Bedam*,” 1601, says, “that in the year 966 Bishop Athelwold restored (*restauravit*) the ruined Monastery of Medhamstede.”

¹⁸ Gunton and Patrick: the latter enters into a long argument to prove that the laws and discipline of St. Benedict, or *Bene’t*, were introduced to Burgh about this time, or at least an improved modification of laws founded on those of St. Benedict. Hist. of Peterb. p. 246.

and repaired above forty Monasteries, among which he reckons this of *Burch*, as it now began to be called ¹⁹."

When the building of the Abbey was completed, Edgar visited it in company with Dunstan, then Archbishop of Canterbury, Oswald, Archbishop of York, and a number of the nobility and clergy, who all expressed themselves pleased with the situation and appearance of the edifice. The king being informed that some of the ancient charters of the Abbey had escaped the ravages of the Danes, expressed a desire to examine them; and finding from their evidence that he possessed a *vice-popedom*, or second Rome, in his own kingdom, he is said to have "wept for joy." In the presence of the assembly he then confirmed all the former privileges of the Monastery, and changed the name to that of *Burgh*. His majesty, as well as the nobles and clergy, bestowed on the Abbey large donations of gold, silver, relics, and grants of lands ²⁰.

Amongst the train of courtiers who attended the king on this occasion was his chancellor, ADULPH, or *Adulphus*, who, a short time before, having accidentally caused the death of his only son, was so much affected by the misfortune, that, in conformity with the superstition of the age, he resolved to undertake a pilgrimage to Rome, as a penance for his involuntary crime. Bishop Athelwold advised him, however, rather to aid in the restoration of St. Peter's church, at Burgh; and, swayed by this counsel, he endowed the Abbey with all his wealth, laid aside his courtly robes, and assumed the habit of a monk. He was the *first abbot* of the restored Monastery, being appointed to that office in 971, or 972.

Under the direction of the new abbot, that part of the abbey lands, then termed the *Nasee*, and now known by the name of the hundred of Nassa-

¹⁹ History of Peterb. 245, from the abbot of Rieval, "*De Genealog. Regum Angliæ*," and Brompton. William of Malmesbury, "*De Gestis Pontif. Angli.*" l. iv. says that Athelwold built so sumptuously, and endowed with such ample possessions, that almost all the country round about Burgh was subject to it. Matthew of Westminster, *ad anno* 664, characterises Burgh, as *urbs regia*, a royal city.

²⁰ From these valuable bequests it is said that the place obtained the name of *Gildenburgh*: Gunton, p. 10: but the Saxon Chronicle, under A. D. 1052, assigns this title to the time of Abbot Leofric, who gilded the Minster.

burgh, was cleared of wood, and let out in farms, at a stipulated annual rent. In consequence of this judicious measure the people increased in numbers; and having no churches in their respective districts, they resorted to Burgh for baptism and marriage, to receive the eucharist, and to pay their church dues; and these practices continued for many years.

In 992 this abbot, who had been advanced to the archiepiscopal chair of York, was succeeded by KENULFUS, who enclosed the Monastery with a wall²¹, improved its library, and augmented its revenues. He also procured from Ethelred, the son of Edgar, a confirmation of all the different charters, formerly granted to this Abbey. He was translated to the See of Winchester in 1006. The celebrity which his eloquence and virtue gave to the Monastery continued long after his removal; “for in the reign of the Conqueror the monks of Burgh were so famous, and the world had such an high opinion of them, *ut totus mundus abiret post eos*: and many of the great men of the land, both the highest bishops, and other noble-men, and lieutenants of the counties, chose to be interred among them²².”

He was succeeded by ELSINUS, or *Ælfius*, whose avidity for collecting relics was singular, even in that superstitious age. Gunton has preserved a list or “bederole,” of them, taken from Swapham and De Whittlesey, amongst which the arm of Saint Oswald was deemed the most precious. So great indeed was said to be its power of healing the sick, that King Stephen visited Peterborough on purpose to see this wonder-working relic, on which occasion he offered his ring to Saint Oswald, and also

²¹ It has been asserted on the authority of William of Malmesbury, that on this account the Abbey was called *Burgh*, but this name already occurs in the charter of Edgar of a previous date. Dean Patrick is of opinion, however, that William of Malmesbury might only mean that the place did not deserve the name of Burch till it was walled round; BURH, BURGH, and BYRIGH, signifying any place walled about, from the Saxon word DEORGAN, to defend or keep in safety. The Dean however admits that Malmesbury's words imply something more, for he saith, “the place, formerly called Medeshamstede, being now encompassed with a wall by Kenulphus, *à similitudine urbis*, *Burch vocatus est*, was called *Burch* from its likeness to a city.” Hist. of Peterb. Sup. p. 249.

²² History of Peterb. Sup. p. 249, from Ingulphus, *ut sup.*

remitted to the Monastery the sum of forty marks which it was indebted to him²³. According to Ingulphus, Sweyn, the Danish King, invaded England about this time, and laid waste this Monastery, with many of the neighbouring villages and manors.

Whilst Elsinus was engaged in collecting relics in Normandy, *Hoveden* in Yorkshire, and many other lands were wrested from his Abbey²⁴. After presiding here for fifty years he died in 1055²⁵, and was succeeded by ARWINUS, of whom nothing of moment is recorded. Preferring a private and solitary life, he voluntarily relinquished the abbacy, after ruling for eight years, according to Gunton, but Dean Patrick states that he lived eight years after resigning the abbey. Abbot John places his resignation in the year 1057²⁶, making his presidency only two years; whilst the Saxon Chronicle says he gave up the "abbacy in full health" in 1052, in favour of LEOFRIC²⁷, or *Levricus*. He redeemed certain lands belonging to the Monastery²⁸ from King Edward the Confessor; also enriched the church with

²³ This *Oswald*, whose supposed arm performed many miraculous feats in the monkish pantomime for several centuries, was a Christian prince of Northumberland, and distinguished for his piety and charity. Aydanus, a Scottish bishop, witnessing one of the king's charitable deeds, took him by the right hand, and exclaimed, "Let this hand never wax old or be corrupted." Oswald was afterwards defeated by Penda king of the Mercians, in 643, and by his order torn in pieces; his right arm was however preserved and conveyed to Peterborough, where it is asserted it remained uncorrupted for several centuries. Gunton, *Hist. of Peterb.* p. 12.

²⁴ Among other saintly treasures brought from Normandy was the body of St. Florentinus, which the abbot purchased of the monks of an abbey dedicated to that saint. This being deposited at Burgh, caused many of the religious devotees of the foreign house to visit England to offer vows and oblations to their patron.

²⁵ This seems an extraordinary period of presidency over an Abbey; but it is vouched by John, abbot of Burgh, in Sparke's History. The Saxon Chronicle places his death in 1042. Ingram's translation, p. 213. Ælfrie, archbishop of York, was buried at this Abbey in 1051. *Chron. de Mailros*, ed. Gale et Fell, p. 157.

²⁶ *Monast. Angl.* Ed. 1817, vol. i. p. 348. Dean Patrick, from the MS. *Chron. of Abbot John*, says that an abbot named Kinsinus presided between Kenulfus and Elsinus. *Hist. of Peterb.* p. 250.

²⁷ He was related to the royal family, and is said to have held at once five abbeys; viz. Burton, Coventry, Croyland, Thorney, and Peterborough. *Gunt. Hist. Peterb.* p. 15.

²⁸ Fiskerton for twenty, Fletton for eight, and Burleigh for eight marks. *Ibid.*

various gifts of great value, and procured from the king a confirmation of all the grants of his predecessors.

It was during the third year of his abbacy, according to Gunton, that England was invaded by Duke William of Normandy; but Candidus says this event took place in the thirteenth year of his rule²⁹. The abbot was then in the English army; but the state of his health obliged him soon after to return to his Monastery, where he died on the third of the kalends of November, A. D. 1066³⁰.

BRANDO, a monk of Burgh, who had been a benefactor to the Monastery, while only a brother, succeeded to the abbacy on the death of Leoforic. He gave great offence to the Conqueror by applying to Edgar for confirmation, and was at last obliged to pay a fine of forty marks of gold before either his own election or the privileges of the Monastery were secured to him. He conferred on Hereward de Wake, his nephew, the honour of military investiture, according to the religious ceremonies of the Anglo-Saxons. Brando did not long enjoy his abbatial government, and died in November, 1069³¹.

Soon after the accession of the Conqueror, THOROLDUS, a Norman, was placed by him in the vacant chair of Burgh Monastery. Owing to his foreign descent, and from having alienated some lands belonging to the church, he was extremely unpopular in the convent. During his government, the Monastery was once more a place of outrage and warfare: Hereward de Wake, already alluded to, joining a Danish force in the Isle of Ely, proceeded to Peterburgh, and on reaching BOLEHITH-GATE, now commonly called Bulldyke-gate, they met with powerful resistance, and setting fire to the building, they entered the Monastery under cover of the flame and smoke. Regardless of the entreaties and prayers of the monks, the soldiers proceeded to rob the church of its most valuable treasures³²,

²⁹ Monasticon. Ang. ed. 1817, vol. i. p. 348, &c.

³⁰ Saxon Chronicle, by Ingram, p. 265.

³¹ Gunton, Hist. of Peterb. p. 17 and 260. Abbots were afterwards denied the privilege of making knights.

³² They endeavoured to carry away the great *cross*, but could not: "they took the golden crown from the head of the crucifix, with the precious stones, and the footstool under its feet, made of pure gold and gems: together with *duo aurea feretra* (two golden or gilded *biers*, whereon they carried the saints' reliques, and other such like things in procession), and nine

which they conveyed to Ely. Some of the monks were detained as prisoners, one of whom contrived to secrete the sacred arm of St. Oswald, with some gold and silver. In consequence of a treaty between the Conqueror and Sweyn, the Danes retired to their homes, but carried with them many of the reliques. These were afterwards again obtained for the Monastery by the secretary, who visited Denmark on purpose to procure them. The abbot soon returned to his house, taking with him a large body of Normans, who raised a fortification near the church, called *Mount Thorold*³³. Notwithstanding these and other precautions, he again became prisoner to De Wake, to whom he gave thirty marks of silver for his ransom³⁴.

The goods of the Monastery were greatly diminished by the profusion and waste of this abbot, who is accused of having admitted two foreign monks into the Abbey, who plundered it of many valuable articles. It is even said that he scrupled not himself to embezzle the property committed to his charge, which he employed to procure the bishoprick of Beauvois, in France. From this dignity he was however expelled in four days, and, returning to England, gave the king a large sum of money for permission to reseat himself in his former Monastery. Having ruled the Abbey twenty-eight years, he died in 1098, according to Candidus and the Saxon Chronicle, though others say in 1100³⁵.

silver ones, and twelve crosses, some of gold, some of silver. And besides all this, went up to the tower, and took away the great table, which the monks had hidden there, which was all of gold and silver and precious stones, and went to be before the altar: with abundance of books and other precious things, which were invaluable, there being not the like in all England. And they pretended to do all this out of faithfulness to the church; for the Danes, they told them, would preserve those things for the use of the church, better than the Franks would do." Gunton's Hist. of Peterb. Suppl. p. 263.

³³ A conical mound of earth, called Tout-hill, forming a basement to the keep of this fortress, is now remaining on the north side of the cathedral. At the base of it was discovered, in the year 1817, a Well, with a subterraneous archway, said to lead towards the church.

³⁴ This sum is mentioned by Gunton; but Dean Patrick says, "that the abbot was kept in custody till he redeemed himself and other considerable persons with the sum of three thousand marks." History of Peter. Sup. p. 264.

³⁵ At this period the *Domesday Register* of property was compiled, in which is an enumeration of the manors belonging to this Monastery. These are again specified in the *Monasticon Anglicanum*, edit. 1817, vol. i. p. 386 to 390.

The monks, in consequence of the evils they had suffered under his government, gave the king three hundred marks of silver for permission to choose their own abbot, which having obtained they elected GODRICUS or *Bodricus*, brother to Brando, to that office. Whether the Simoniacal contract thus made was objected to is not uniformly stated, but in 1102 Godric, who had not been consecrated, was deposed, according to Simeon of Durham and the generality of writers, in the council of Westminster³⁶. During the short period that he occupied the abbatical chair, only one year, some thieves from France and Flanders, entering the church through one of the windows, stole a large ornamented cross of gold, two chalices and patens of the same metal, and two golden candelabras, which had been bestowed on the church by Ælfric, archbishop of York, and formerly a monk of Burgh³⁷. The offenders were taken; but the king seized the recovered treasures, and retained possession of the Monastery for four years³⁸.

The next abbot was MATTHIAS, brother to Galfridus Ridel, the king's justiciary, to whom he appears to have made a conveyance of the Manor of Pitheslê, or Pightsly. After possessing the abbacy only one year, the king again seized and retained it in his possession for more than three years³⁹.

ERNULPHUS, prior of Canterbury, was elected abbot in 1107. He built the "new dormitory and the refectory, and finished the chapter-house." He also made an agreement betwixt his convent and the knights who held lands of the Abbey, that "each of them should pay yearly to the sacristary two parts of his tithes, and at his death the third part of his whole estate, for his burial in the church, all his knightly endowments, as well horses as

³⁶ Matthew Paris, edit. 1684, p. 49, and Matthew of Westminster, edit. Francof. 1601, p. 236, say, the council, in which Godric was deposed, was held at St. Paul's. Eadmer however joins Simeon of Durham in placing it at Westminster, and expressly asserts that the removal of Godric was for simony. Bishop Godwin, who calls him Geoffrey, says that his deposition from the Abbey was for not being in holy orders. See *Monast. Angl. ut sup.*

³⁷ According to Dean Kipling, this prelate was buried near the steps of approach to the high altar. *Epitome of the Hist. of Peterb.* p. 12.

³⁸ Gunt. *Hist. of Peterb.* p. 19.

³⁹ *Monast. Angl.* vol. i. p. 350.

arms, being to be brought with his body, and offered up to Saint Peter; the convent were to receive the corpse with procession, and to perform the office for the dead⁴⁰." Such exactions tend to account for the accumulation of property, which the Monastery progressively acquired⁴¹. In 1114 Ernulphus was promoted to the bishoprick of Rochester, when he appears to have procured a confirmation of the lands and liberties of Peterborough⁴².

In the same year he was succeeded by JOHN DE SAIS, incorrectly termed by Gunton, *John of Salisbury*, who had been abbot of Sais or Séez in Normandy. Soon after his election he was sent to Rome, by Ralph, archbishop of Canterbury, to bring the pall from Pope Paschal. He returned in 1116, and soon afterwards a fire occurred in the Monastery which nearly consumed the whole edifice. According to Gunton, "the chapter-house, dormitory, and the new refectory escaped the flames, which took hold of the village and wholly consumed it⁴³." This calamity is said by Candidus, already quoted, to have been a divine punishment on the blasphemy of the abbot, who in a passion "fell a cursing," and one of his servants in the bakehouse, following the example, "cursed" also, and said, 'come devil and blow the fire.'

On the eighth of the ides of March, A.D. 1117, John of Sais laid *the foundation of a new church*, which is generally supposed to be the origin of the present Cathedral; but he did not live to witness its completion. He also recovered for the Monastery the Manor of Pighthesly, which had been alienated by Abbot Matthias, and gave to King Henry I. sixty marks for the confirmation of it. Having governed the Abbey eleven years, he died on the 2d of the ides of October, 1125.

⁴⁰ Gunt. Hist. of Peterb. p. 10.

⁴¹ Madox, in his "Baron. Anglicanum," cap. v. p. 91, states that this Abbey possessed sixty fees, or the service of sixty knights. Each of these fees consisted of 680 acres of land, i. e. 40,800 acres. The Norman Conqueror required military service from bishops, abbots, friars, and also from the clergy who held lands of the crown.

⁴² Monast. Ang. vol. i. p. 350.

⁴³ The Saxon Chronicle states that the whole Monastery, excepting the chapter-house and dormitory, fell a sacrifice to the fire; but Candidus and Gunton agree in stating that the newly built refectory was preserved. Monast. Angl. vol. i. p. 350.

HENRI DE ANGELI, or *Anjou*, was appointed to the vacant abbacy, in 1128. He was bishop of Soissons, and afterwards a monk and prior of Cluni; and then prior of Savenni. Being related to King Henry II. and also to the Count of Aquitain, the latter bestowed on him the Abbey of St. John Angeli, whence he received his name. He afterwards obtained the archbishoprick of Besançon, which he is said to have retained only three days, and the bishoprick of Saintes, which he kept but seven.

On being appointed collector of the Peter-pence in England, the king bestowed on him the abbotship of Burgh, though he still held that of Angeli. He calumniated the community of his house to the king, in order to procure its annexation to Cluni; but failing in the attempt, he was forced to surrender this Abbey and quit the kingdom⁴⁴.

MARTIN DE VECTI, or *de Bec*, as he is sometimes called, was appointed abbot by the king in 1133⁴⁵. He was not only assiduous in forwarding the new church, but also in repairing the other parts of the Monastery, which had suffered by the fire. The building being far advanced, the relics were removed, and the monks were introduced into the church, which was re-dedicated to St. Peter, with great pomp and ceremony, in the presence of the bishop of Lincoln, the abbots of Croyland, Thorney, and Ramsey, and a numerous assemblage of barons, knights, and clergy⁴⁶. This abbot built one of the gates to the Monastery, but which, says Gunton, "I cannot say," and changed the situation of the village to the western side of the Abbey. He likewise altered the wharfage, and removed the church of St. John Baptist to the close. He pulled down a castle near the Abbey Church,

⁴⁴ Monast. Angl. vol. i. p. 351. See also the Saxon Chronicle, A. D. 1131.

⁴⁵ Gunton says that some writers call him Martin Cook. He was originally prior of St. Neot's in Huntingdonshire, and was received with great pomp into the minster by the monks on St. Peter's mass-day, A. D. 1133. Saxon Chron. p. 364. Dugdale, Mon. Ang. vol. i. p. 351.

⁴⁶ This ceremony, according to the Saxon Chronicle, and to Hugo Candidus, took place on the feast of St. Peter, A. D. 1140; but according to more approved authorities in 1143. Mon. Angl. vol. i. p. 351. Antient Register of Peterb. Mon. MS. in the Library of the Society of Antiquaries, of London: and Patrick's Suppl. to Gunton, p. 277.

supposed by Gunton to have been *Mount Thorold*, planted a vineyard, added many buildings to his own dwelling⁴⁷, and recovered some lordships which had been alienated by his predecessors. He took a journey to Rome, with the view of obtaining a confirmation of King Etheldred's charter from Pope Eugenius III.; but a debate arising in the consistory respecting the form of the charter, one of the cardinals entreated his Holiness, "not to give the honour of his name to another;" and in consequence of this suggestion a *new charter* was granted to De Bec, dated in 1146, in the name of *Eugenius*, while that of *King Etheldred*, the *founder* and *benefactor* of the Monastery, was left out, after standing for nearly five hundred years⁴⁸. His death took place on the 4th of the nones of January, 1155, after he had governed the Monastery nearly twenty-two years⁴⁹.

The abbacy of De Vecti was remarkable for the numerous improvements made to the church, in the monastery, and in the town; it was also a period noted for the disorganized and distracted state of the country. Social order seemed dissolved throughout the land; violence, robbery, and murder had

⁴⁷ When Abbot Martin is thus said to have increased the buildings, and restored the town to a better condition, it is plainly meant, according to Bishop Kennet, that "he changed the passage over the river, and built a bridge a little more up the river, westward, where it now continues, which bridge, from the founder, was called *Pons Martini*, and the street leading from it was called Brigg Street, which name it still retains. And by this change of passage, the town, which before lay eastward of the Abbey, with the common road through Bungate, was by degrees altered to the west side, by means of the new bridge and direct passage through Brigg Street, &c. Yet Mr. Gunton and Dr. Patrick did not describe this alteration. The first only hints that Abbat Martin changed the place of wharfage for boats, to that place which is now commonly used; when that change of wharfage was owing purely to the change of passing the river by the new bridge: and Dr. Patrick goes a little farther from the true occasion of this change, by imagining the new bridge was built by Martin the second, above a hundred and twenty years after this time." Dugdale, *Mon. Angli.* vol. i. p. 351, from the Lansdowne MSS. in the British Museum. See Catalogue, 8vo. No. 1083, 263.

⁴⁸ Dean Patrick, who has engraven the leaden seal appended to this charter, says, the original grant, signed by Pope Eugenius himself, and attested by the cardinal of St. George, was found about thirteen years ago (1673), by some workmen employed in repairing the roof of Peterborough Minster. *Hist. of Peterb.* Supp. p. 280.

⁴⁹ Gunton, *Hist. of Peterb.* p. 23; and Suppl. p. 282. The *Monasticon*, vol. i. p. 352, contains many particulars of this Abbot's times.

arisen to such a height, that neither "church nor churchyard was spared, nor was a bishop's land, or an abbot's, or a priest's, but monks and clerks were both plundered; and every man robbed another who could. If two men or three came riding to a town, all the township fled for them, concluding them to be robbers. The bishops and learned men cursed them continually; but the effect thereof was nothing to them, for they were all accursed and foresworn, and abandoned. To till the ground was to plough the sea: the earth bare no corn, for the land was all laid waste by such deeds; and they said openly, that Christ slept, and his saints. Such things, and more than we can say, suffered we nineteen winters for our sins. In all this time Abbot Martin found the monks and the guests in every thing that behoved them, and held much charity in the house. He was a good man; and for this reason God and good men loved him ⁵⁰."

Fearing to have a stranger placed over them, the monks met on the day of De Vecti's death, and unanimously chose WILLIAM DE WATERVILLE, or *Vaudeville*, chaplain or clerk to Henry II., to succeed their late abbot. The following day, Reinaldus, the prior, and Hugo Spiritus proceeded with the abbot elect to Oxford, where the monarch held a court, who readily confirmed their choice by his charter. Having performed his homage to the king, the new abbot returned to Burgh, and was installed with great ceremony on the Sunday termed Sexagesima, A. D. 1155.

Besides discharging all the debts of his predecessor, he purchased ample provisions for his Monastery. He also regained the fee and service of De la Mere for one hundred marks, and gave one hundred more for the confirmation of nine knight's fees: according to Hugh Candidus, he likewise bought and secured to the Abbey many lands, rents, and pensions, all of which are enumerated by that chronicler. The same historian, who is followed by other old writers, ascribes numerous acts of liberality, and even munificence, to this abbot. He is said to have founded St. Michael's Nunnery at Stamford, built St. Martin's church, in the same town; founded the hospital of St. Leonard, now called Spittal, near Peterburgh; laid the foundation of

⁵⁰ Ingram's Saxon Chronicle, p. 367.

Thomas à Becket's chapel⁵¹, covered the cloister with lead, "built the transept, or two cross ailes, *ambæ crucis ecclesiæ*, and three stories of the great tower of the church, a chapel in his own house, and other offices; he likewise bestowed numerous ornaments and vestments on the church⁵²." Though this abbot appears to have been active, generous, and devoted to the prosperity of his abbey, he was deposed by the monks, and much intrigue and interest appears to have been made with the pope and the monarch to confirm his expulsion and degradation. To carry on his works he is said to have borrowed much money, from which debts the monks were afterwards absolved by a bull of Pope Urban⁵³. The Abbey was retained by the king for two years, when BENEDICT, prior of Canterbury, was made abbot in 1177, who, from affection to the lately murdered Thomas à Becket, is said to have carried to Peterburgh the martyr's shirt, surplice, some of his blood, and some of the stones on which he fell. These were important relics, and calculated to attract superstitious visitors, and consequent oblations to the Monastery. He proceeded to finish the Chapel of *Thomas à Becket*, which had been commenced by his predecessor; raised the great gateway, and founded a chapel to St. Nicholas near it⁵⁴. He also built "a large and goodly house of stone for several offices." The nave of the church, "from the lantern to the porch, as it now is," according to Gunton (p. 26), was likewise built by him. The same fact is also stated in Dugdale's Monasticon, and both evidently derived from Swapham⁵⁵. In a subsequent

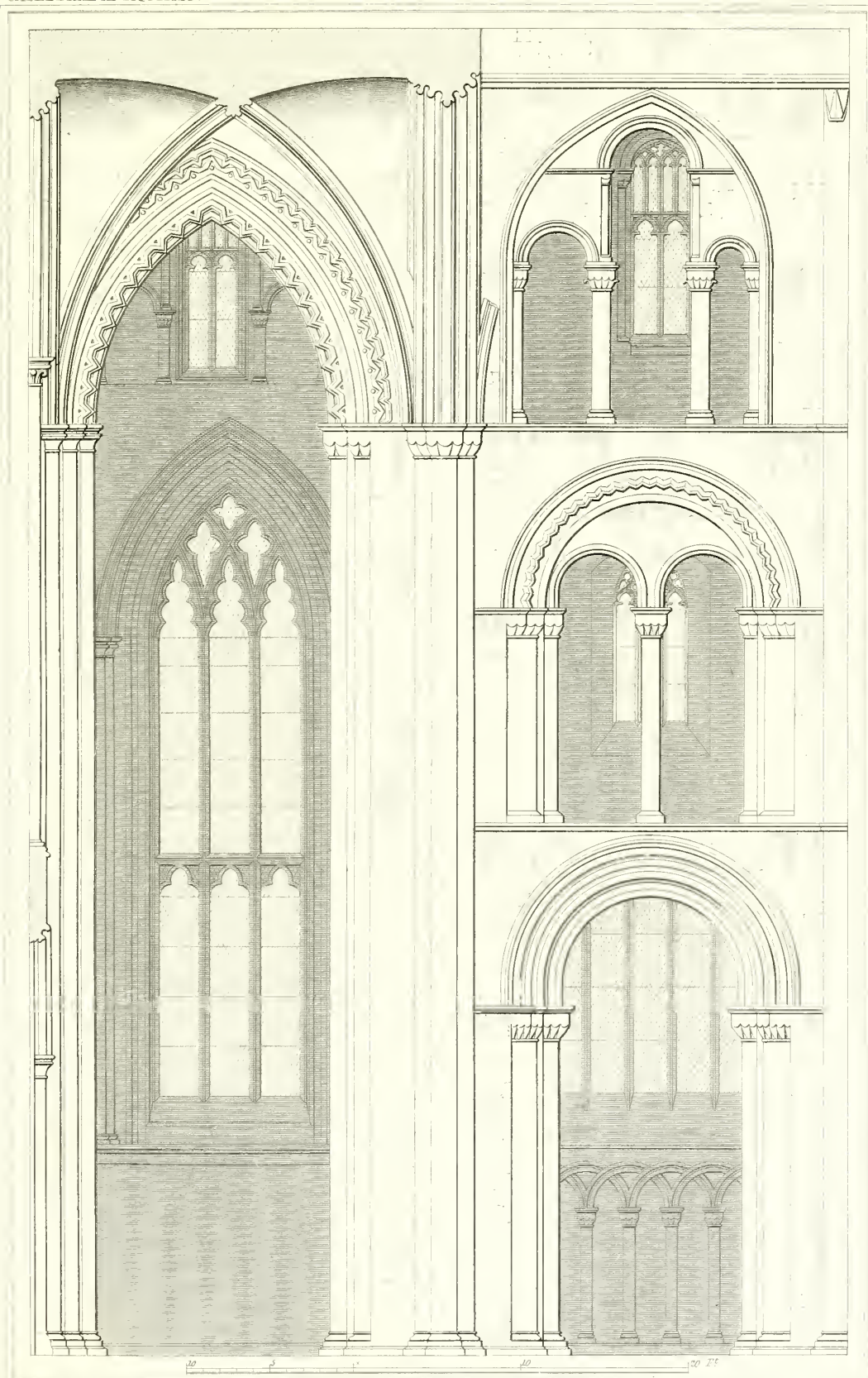
⁵¹ Gunton considers this to be the chapel and porch under the centre arch of the western front. Dean Kipling says it adjoined the western gate, between the close and the town, "*ad portam Monasterii*;" and that the present school-house is the chancel of the chapel. See Epitome of the History, &c. p. 16, and Bridges's History of Northamptonshire, 11, 543.

⁵² Dugdale's Mon. Angl. vol. i. p. 353.

⁵³ During this abbot's government Henry II. visited Peterburgh, where "he was received with great worship," and "where he remained with the abbot for some time." Saxon Chron. p. 374.

⁵⁴ Ipse quoque erexit magnam portam exteriorem, et desuper capellam sancti Nicholai.—Swapham.

⁵⁵ His words are, "*Ædificavit totam navem ecclesiæ opere lapideo et ligneo a turre chori usque ad frontem, et pulpitum similiter edificavit.*" In the MS. Chron. of John, abbot of



H. Ansted del.

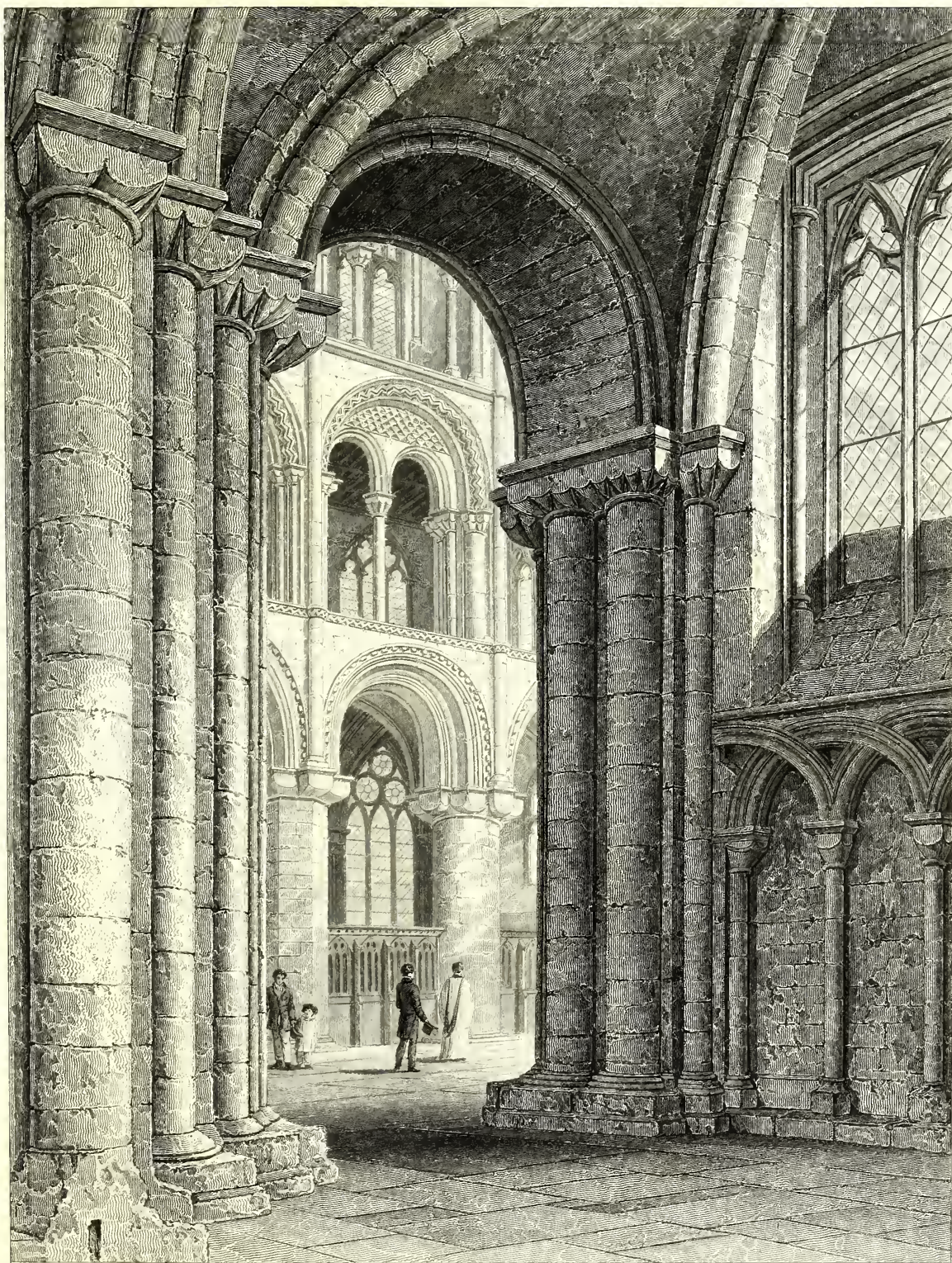
J. L. Keuz.

PETERBOROUGH CATHEDRAL,
TWO COMPARTMENTS, WEST END OF NAVE.

London Published Oct. 1. 1826 by Longman & Co. Paternoster Row

Hayward





Drawn by W. Bartlett.

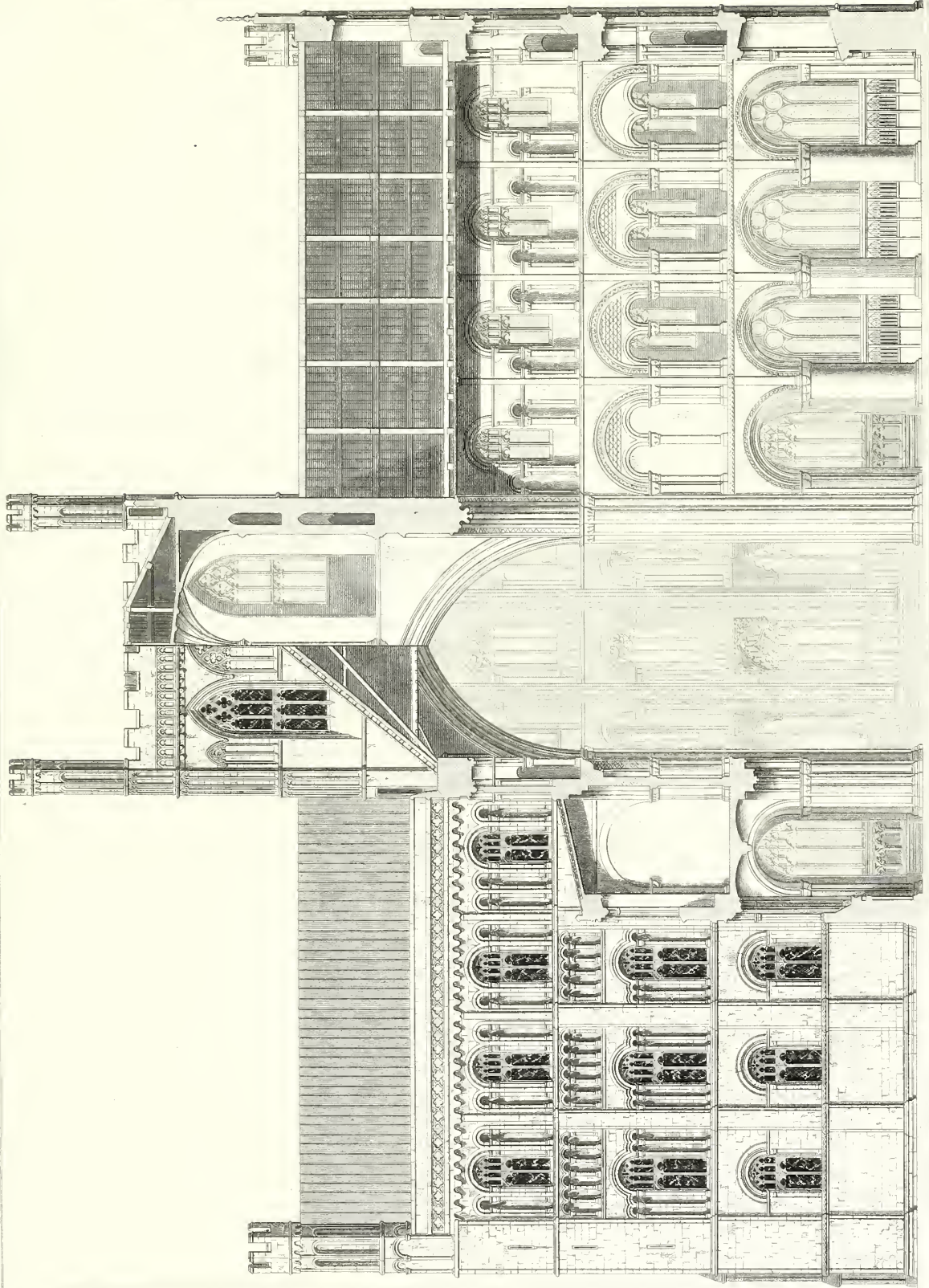
Engraved by J. Le Keux.

PETERBOROUGH CATHEDRAL.
VIEW ACROSS S. TRANSEPT, LOOKING E.E.

To the Venerable H. K. RONNEY, D.D. Archdeacon of Bedford, Author of the History of Eboracriga, &c. this plate is inscribed by
J. BRITTON

London. Published June 1. 1827, by Longman, & Co. Paternoster Row

Printed by J. Johnson



Drawn by H. Austed, from Measurements & Sketches by R. Cattermole

Engraved by J. Le Keux

SECTION OF THE CATHEDRAL OF UGENTI.
 HALF SECTION, HALF ELEVATION OF THE EAST END, LOOKING EAST.
 TO A SALVINI ESQ. ARCHITECT. THIS PLATE IS INSCRIBED WITH SENTIMENTS OF ESTEEM BY THE
 AUTHOR.

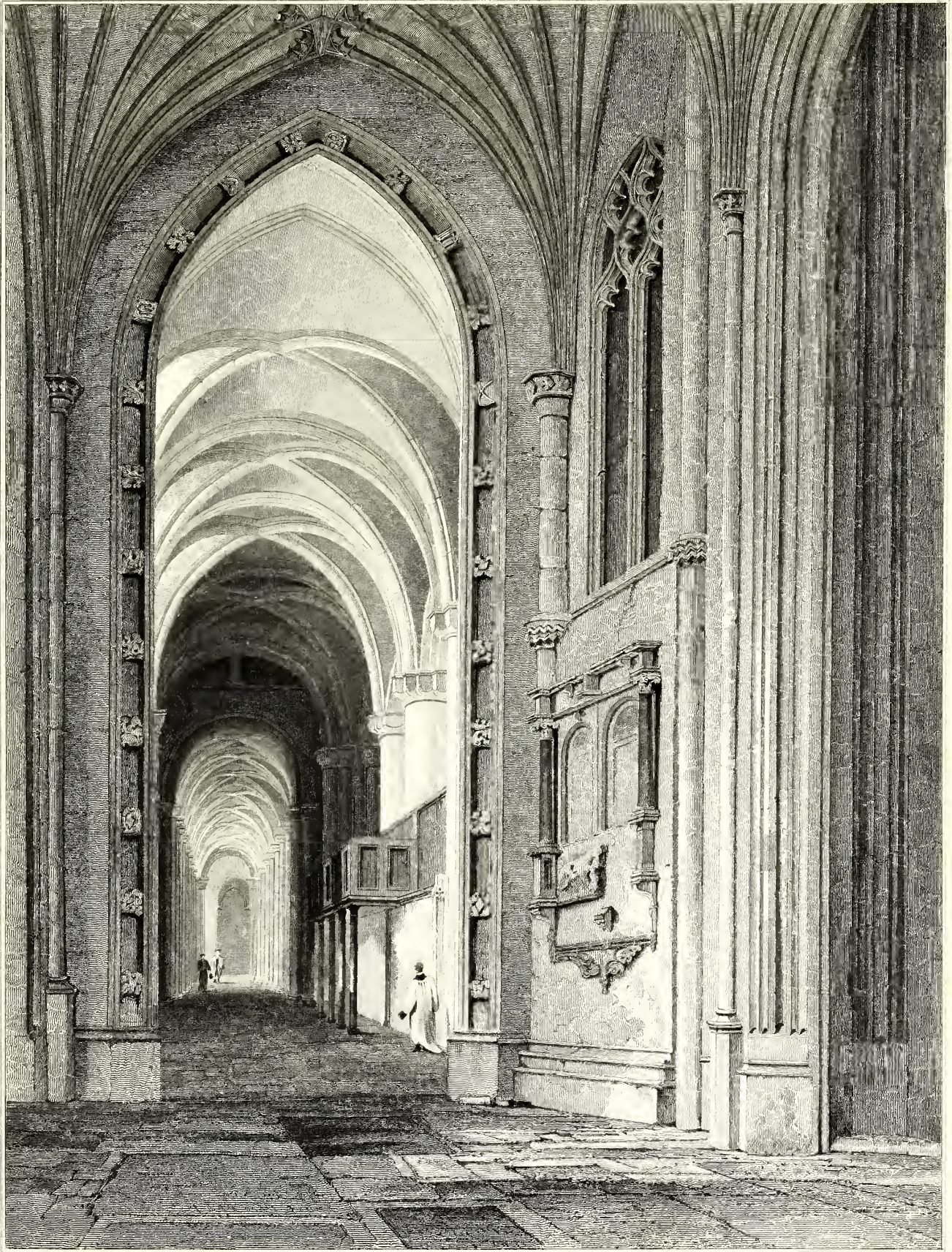
London. Published Feb 1. 1822 by Longman & Co. Paternoster Row

Printed by H. Wood



J. Cartermole del.

W. Woolnoth sc.



Drawn by W. Bartlett.

Engraved by W. Wallis.

PETERBOROUGH CATHEDRAL.
SOUTH AISLE OF CHOIR &c. FROM THE EAST.

To the REV^d JOHN PARSONS, M.A. Prebendary of the Cathedral, this plate is inscribed by the
AUTHOR.

description, &c. of the church I shall have occasion to offer a few remarks on these statements. Benedict is represented as “a man of considerable reputation for literature⁵⁶,” and an intimate friend of the once arbitrary Becket. He is also said to have liberated the Monastery from debts, amounting to one thousand five hundred marks. He was made keeper of the great seal, in 1191, under Richard I., and received other favours from that monarch, in return for which he was urgent in recommending the sale of church plate, to ransom the king when he was imprisoned by the Archduke Leopold. He did not however live to see his patron return, as his death occurred on Michaelmas-day, 1193, and the king came to England in the following year.

ANDREAS, who was first a monk and then a prior of this Abbey, was advanced to the abbacy in 1194. He gave the manors of Alwalton and Fletton for the augmentation of the commons, and also conferred other advantages on his house. Dying in 1199, he was buried in the south aisle of the church, where, according to Gunton, an epitaph was lately remaining “in Saxon letters.”

The archbishop of St. Andrew's, in Scotland, having been appointed to the custody of the Abbey, after the decease of Andreas, having plundered and wasted its property, left it in a state of desolation to ACHARIUS, or *Zacharius*, or *Akary*, a prior of St. Allans, who was presented to this abbacy by King John in 1200. After providing his house with necessities, and even luxuries, he purchased for two hundred and fifty marks some houses near St. Paul's Church, London; and gave two hundred marks to King John for a charter of liberties. He caused several halls, chambers, and other edifices to be built on his manors of “Scotere, Fiskertone, Gosberchirch, Tynewell, Irtlingburch, and Stanewigge.” Swapham also describes his beneficent acts as numerous and liberal, yet he could not escape calumny and

Peterburgh, we find the following:—“*Benedictus, qui fecit construere totam navem ecclesie Burgi ex lapide et ligno à turre usque ad frontem.*” Dean Kipling says that Benedict's building ended where the two most westerly pillars are, and where the side ailes of the nave end.” *Epitome of the Hist. of Peterb.* p. 17.

⁵⁶ Besides the *Life of Henry II. and Richard I.*, which have been edited by Hearne (8vo. 2 vols. Oxford, 1735), from a MS. in the Harleian Library, he wrote a life of Becket, and directed numerous transcripts of it to be made. See Dr. O'Connor's *Catal. of the Stowe MSS.* 1—317.

enmity ; for great discord then prevailed between the civil and ecclesiastical powers. "It would be tedious," says Patrick, "to tell the persecutions he endured, from a hard king, and from untamed tyrants, from foresters, and from other ministers." He died on the second ides of March, 1210, after which the revenues were received for the king till 1214, when ROBERT DE LYNDESHEYE, a monk and sacrist of the house, was elected to succeed him. In the capacity of sacrist, he glazed more than thirty-nine windows of the church, which had been previously "stuffed with reeds and straw to keep out the rain." Besides making other improvements in his buildings here, he erected the chancel of the church at Oxney, and disafforested the district called Nasse-of-Burgh⁵⁷. In the south cloister he formed a *lavatory*, for the use of the friars, the refectory being on the other side of the wall. According to Gunton this lavatory continued entire till the year 1651, when, with the whole cloister, it was destroyed⁵⁸.

ALEXANDER DE HOLDERNESS, the next abbot, was elected November the 30th, 1222, and built a hall at Castor, another at Oundle, and the "*Solarium Magnum*," at the door of the abbot's chamber, with the *Cellarium* beneath. Dying November 19th, 1226, he was succeeded by MARTIN DE RAMSEY, who was installed at Peterburgh on the Sunday after the octaves of *Epiphany*, 1226-7. During his presidency Pope Gregory the Ninth granted a charter, called "*Magnum Privilegium*," to the Abbey. By common consent of the abbot and convent, sanctioned by the bishop of Lincoln, it was agreed that the abbot should not, under pain of excommunication, borrow money on usurious terms from the Jews, or even from the Christians.—During the government of his successor, WALTER DE ST. EDMUND, and in compliance with certain constitutions⁵⁹ made in a council at London, the

⁵⁷ "The description of the woods disafforested at this time forms a curious article in the older of the two Registers of Peterborough, preserved in the library of the Society of Antiquaries."—Dugdale, *Mon. Ang.* vol. i. p. 354.

⁵⁸ Gunton's *History, &c. of Peterb.* p. 28.

⁵⁹ These are called the "*Legatine Constitutions of Otto*," and were passed at "a council of all England holden at London, in the church of St. Paul, on the morrow after the octaves of St. Martin, A. D. 1237." This assembly consisted of the legate, the archbishops of Canterbury and York, all the bishops of the realm, two hundred armed soldiers, &c.; and decreed, that many

churches of Peterburgh, with those of Ramsey and Santrei were *dedicated*, in 1238, by the bishops of Lincoln and Exeter. This abbot was assiduous in the repairs and augmentation of the buildings of the Monastery, and was noted for his hospitality. King Henry III., with his queen and Prince Edward, were entertained here on one occasion, and the monarch personally on another. Thirty additional monks were added, making the whole number one hundred and ten, to the establishment by this abbot, who, after presiding here twelve years, died January, 1245. The custody of the Abbey was then entrusted to "Magister R. de Gosebek," who either sold, wasted, or carried away every thing that was moveable.

JOHN DE CALETO, *Calecto*, or *Kaletto*, who was appointed abbot in 1248, gave a great *bell*⁶⁰ to the church, and built the *infirmary*⁶¹ at the west end of the chapel of St. Lawrence, of which some interesting portions remain.

ROBERT DE SUTTON, who was elected on the seventeenth of the kalends of April, 1262, was installed with great splendour. Two years afterwards he joined the barons in defending the town of Northampton against the king. The latter, with his son Edward, espying the banner of the Abbey waving among the troops, threatened vengeance against the abbot and his house. To avert the royal anger, De Sutton paid a heavy fine, and agreed with the monks to join the king's forces. "During the whole of the contest between the king and the barons, the hospitality of the Monastery was continued, and partaken of by the partisans of either side⁶²." In a parliament held at Winchester, after the battle of Evesham, our abbot was again fined to a large amount for his "tergiversation." According to W. de Whytlesey, he was obliged to pay at least four thousand three hundred and twenty-four pounds, before he obtained the king's favour. The succeeding monarch,

churches and some cathedrals, not having been *consecrated with holy oil*, though built of old, shall be solemnly dedicated within two years. New churches were also to be dedicated within the same period. The diocesan is likewise required to see all new works finished without delay, or deny his licence. See Johnson's "Ecclesiastical Laws," &c. part ii. sheet K.

⁶⁰ On this was inscribed, "*Jon de Caus, Abbas Oswaldo, consecrat hoc vas.*"

⁶¹ Dean Kipling states that the monks, after serving fifty years in the Monastery, were entitled to retire to the Infirmary, exempt from the duties and cares of office.

⁶² Dugdale, Mon. Angl. vol. i. p. 356, from Walter de Whytlesey, 134, *ut sup.*

Edward I., visited the abbot in the first year of his reign, and at this place signed a charter to the church of Ely.

RICHARD DE LONDON, after passing the offices of subchamberlain, prior, and sacrist, was elected abbot at the age of sixty. As sacrist he erected one of the "greatest steeples of the church." In 1272 the *Lady Chapel* was built by William Parys, the prior, on the north side of the church.

WILLIAM DE WOODFORD, or WODEFORD, was the next abbot. The most memorable act of his time was a taxation of all the manors of the Abbey, by papal authority, which was done by twenty-four jurats—twelve clergymen, and twelve laymen, the particulars of which are preserved in Swapham's History. Dying September 2, 1299, he was succeeded by GODFREY DE CROYLAND, who being in favour with the king obtained the remission of certain fees on his appointment. The king also made him a present of a silver cup, gilt. W. de Whyttlesey gives a minute record, or journal, of this abbot's government and good deeds; among which it is related that he built many granges, stables, and other offices on the manors of the Abbey, erected mills, planted woods and orchards, and effected other improvements. "In his fourth year he began a *new entrance to the Abbey*, which he completed in his ninth year⁶³." This is presumed to be the *great gate-house* leading to the bishop's palace, over which was the knight's chamber; on the walls of which were pictures of knights, with their coats of arms, &c. He also lengthened the chancel of Oxeney church, and, in his ninth year, built a new *bridge* across the Nen, which being carried away by ice, he built one of larger dimensions in the following year. The king and queen were sumptuously entertained here in 1303; and soon afterwards Prince Edward and Pierce Gaveston were also treated with much hospitality. The monarch was received a second time at Burgh; and was liberally assisted by the abbot in his wars with the Scots. Two cardinals travelling from London to Scotland, to negotiate peace between the rival kingdoms, were splendidly received by our abbot, both in going to, and returning from the embassy. The authority already referred to, says that Godfrey expended three thousand six hundred and forty-six pounds, four shillings, and threepence, on the

⁶³ Mon. Angl. vol. i. p. 358; and Gunton's History, &c. p. 40.



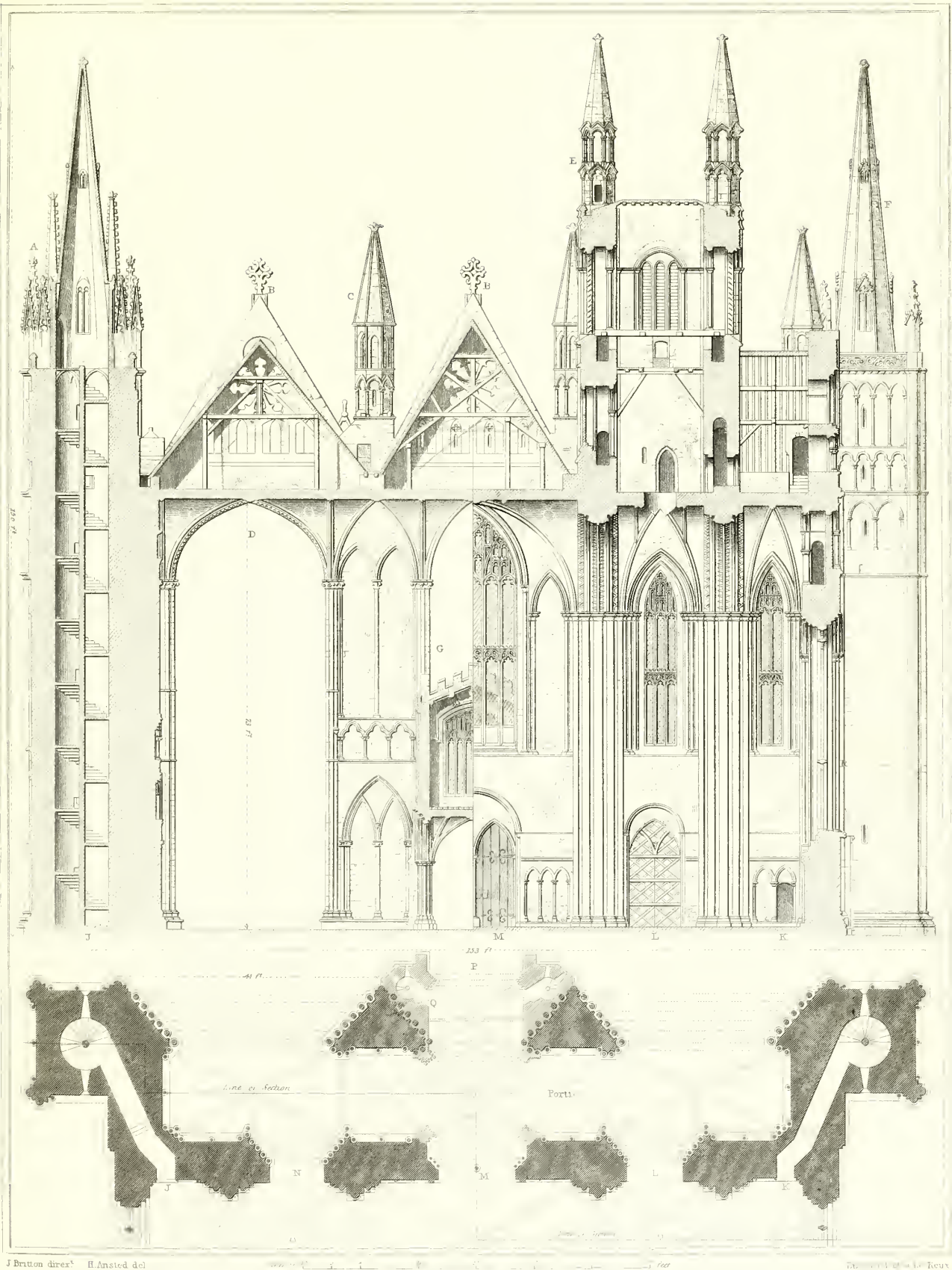
Drawn by W^m Bartlett

Engraved by J. G. Keux.

DEPARTMENT OF NATURAL HISTORY

CENTRAL PEDIMENT OF THE WEST FRONT

To the Venerable W^m STRONG, D.D. ARCHDEACON OF NORTHAMPTON, this plate is inscribed by the
AUTHOR.



J. Britton del. H. Ansted del.

PETERBOROUGH CATHEDRAL
PLAN & SECTION WEST END

To the REV^d THO^s ARBETT, M.A. Master of the Grammar School, Peterborough, this plan and section are
presented.

Published Jan^y 1857 by Longman & Co. Paternoster Row.

purchase of lands, &c. for the monks, and in presentations. After governing for twenty-two years with much liberality, credit to himself, and advantage to the Abbey, he died in September, 1321, and was interred at the east end of the choir of his church. Gunton and Brown Willis describe the slab stone with the figure of the abbot in brass, and an inscription on the verge.

Of ADAM DE BOTHEBY'S abbacy, the successor of Godfrey, the anonymous continuator of Whittlesey has recorded a circumstantial narrative; from which it appears that Edward the Third, his Queen, John of Eltham, and the whole court, passed the Easter at Burgh in 1327, on which occasion the abbot expended four hundred and eighty-seven pounds, six shillings, and five-pence. Again, during five subsequent years, he is charged in the monastic accounts with eight hundred and sixteen pounds, eighteen shillings, and threepence, for expenses in providing entertainments for the monarch and his family with the dowager queen; and afterwards he lodged and treated Prince Edward, with his sisters and suite, for eight weeks: whence it may be inferred that the royal family became a heavy tax on the establishment. At his death, in November, 1338, the king was at Antwerp, which occasioned delay in placing a successor in the See of Peterborough. HENRY DE MORCOT, the next abbot, obtained the king's license to convert the parochial church of *Irtlingburgh* into a collegiate foundation, for six secular canons, one of whom was to be dean. WILLIAM GENGÉ, appointed in 1396, was, according to Gunton, the first *mitred* abbot of Burgh; but it appears that an abbot had been summoned to parliament, in the fourth year of Edward the Third. During Gengé's abbacy the *parish church* of this town, which was on the east side of the Cathedral, in St. John's Close, and subject to floods, was taken down, and a new one erected, in the middle of the town, west of the Cathedral, where it now stands. It was completed in 1407.

RICHARD ASTON was elected abbot in 1438; during his rule a fair was granted for three days, to be held at the southern extremity of the town, in Huntingdonshire and Northamptonshire. It is now called Brigg, or *Bridge Fair*. At the time of Aston's election there were sixty-four monks in the Monastery, but thirty-two "of the best of them" died, in consequence of which the numerous church duties at festivals, commemora-

tions, and masses could not be performed. The building at the east end of the church was commenced by this abbot, and completed by ROBERT KIRTON, who was appointed to succeed *Ramsey* in 1496. To Kirton we may ascribe the beautiful *Gateway* of entrance to the deanery, also an apartment in the bishop's palace, called *Heaven's Gate*, or chamber; attached to both of which he left his hieroglyphic signature, i. e. a *kirk*, or church—upon a *tun* or barrel. The state of the Monastery and town, about this time, may be inferred from the facts that Abbot Ramsey accepted a bribe of forty shillings, to suffer a felon to escape from prison; for which he was indicted at the sessions, found guilty, and forced to give security for his good behaviour. About one hundred tenants of the Abbey rose in insurrection, and committed great waste. When the Bishop of Lincoln visited Burgh in the nineteenth year of Kirton's abbacy, he found great disorders and irregularities practised by the monks. One had stolen jewels from St. Oswald's shrine, and given them to women in the town; others haunted a tavern near the Monastery, where they continued singing and dancing till ten and eleven o'clock at night.

With the next abbot, JOHN BROWNE, of BURGH, or CHAMBERS, we close the History of the Abbey, and commence that of the *Cathedral*. He was advanced to the abbatial chair in 1528, and entertained the magnificent Cardinal Wolsey here, at Easter in his first year. This "proud prelate," as Shakspeare calls him, was humble enough, according to monastic practices, to wash and kiss the feet of fifty-nine poor people, to each of whom he gave twelve-pence, three ells of *canvass* for shirts, a pair of shoes, and a portion of red herrings. Another memorable event connected with this abbot's life, is the interment of *Katharine of Arragon*, the first wife of King Henry VIII., who, dying at Kimbolton Castle, in Huntingdonshire, January 8, 1535-6, was brought to, and deposited in, the south aisle of the choir of the Abbey Church. Lord Herbert, in his *Life of Henry VIII.*, and Holinshed, ascribe the preservation of the Abbey, and its conversion into a Cathedral, to this event; for although the lustful and murderous tyrant had long been divorced from this queen, and had married Anne Boleyn, he appears to have felt something of esteem, or respect for the

noble minded lady⁶⁴, whom he had treated with such heartless contumely⁶⁵. Some of the courtiers are said to have suggested to the king, "how well it would become his greatness to erect a fair monument for her; he answered, Yes, he would leave her one of the goodliest in the kingdom,—meaning this church⁶⁶." Soon afterwards this Abbey, with many others, was dissolved, and the Abbey Church was converted into a *Cathedral*⁶⁷. As that event constitutes a new and distinct feature in the history of the establishment, it will be expedient to appropriate a separate chapter to this branch of the subject.

⁶⁴ In a letter addressed to her royal husband, when on her deathbed, she says, although "you have cast me into many calamities, and yourself into many troubles, I forgive you all, and pray God to do so likewise." She dictated another letter to Eustachius, urging him to request the emperor to interfere with the king, in behalf of her dying requests, as "otherwise he might forget them."—Lord Herbert's Life, &c. of Henry VIII.

⁶⁵ A very interesting volume has lately been published, relating to the life and times of this monarch. It is entitled "The Privy-purse Expences of King Henry the Eighth, from 1529 to 1532: with introductory Remarks and illustrative Notes, by N. H. Nicolas, Esq." 8vo. 1827. In this work there are entries of various sums of money, for clothes and treats to Anne Boleyn. For clothes there were advanced, during three years, four hundred and sixty-eight pounds, six shillings, and one penny; which, with other conduct towards her, induces the meritorious editor to remark, "It is impossible to avoid reflecting on the little regard that was then paid to the virtuous Katharine. That her name should be but twice mentioned (in these long accounts), speaks volumes on her secluded situation; and whilst all that wealth and power could command were lavished on the new favourite, the magnanimous wife was equally neglected by her husband, his satellites, and the world." A few years after her death the king ordered the sum of sixty-six pounds, thirteen shillings, and fourpence to be given to Mrs. Blanch Twyford, "for her long and painful service done unto the princess dowager, by way of the king's reward."

⁶⁶ Hist. of Peterb. p. 330.

⁶⁷ Four other monastic churches were also made Cathedrals. These were Gloucester, Bristol, Oxford, and Chester.

Chap. III.

HISTORICAL PARTICULARS OF THE DISSOLUTION OF THE MONASTERY, FOUNDATION
AND ESTABLISHMENT OF THE SEE, AND BIOGRAPHICAL ANECDOTES OF THE
BISHOPS.

THE dissolution of the numerous monastic establishments of this island by Henry the Eighth, constitutes one of the most important, momentous, and remarkable events and revolutions of this country. It created an entire change—a new aspect and condition in the state of society. It first disorganised and then annihilated a power which had been for centuries gradually acquiring dominion, and exercising tyranny over the whole community. Not merely the mass of the people, but the merchants, nobles, and even the monarchs themselves were severally and collectively subservient to its decrees. By playing with and working on the hopes and fears—the weaknesses and infirmities of the human mind—by craft and subtle policy, by ostentation and grand display, the various abbots, priors, and monks seemed superior to all political and civil authority—and became indeed at times paramount in the kingdom. Nothing therefore but a fearless, despotic, and determined monarch could cope with, and subdue such a system: nor would even despotism itself have succeeded in the attempt, had not a few intrepid and high minded persons exerted their influence and abilities in opposing the monastic system. This, like nearly all other religious and political institutions, had enervated itself by indulgence and self-confidence; and had provoked popular opposition and hostility by repeated oppression and intolerant bigotry. The monarch and his courtiers were both calculated and qualified to rescue the country from this power: but it must not be inferred that either real virtue, or good principles, were the sole motives to influence them. The king had his private enmity to gratify against the pope, and had also his love of power and wealth to indulge, whilst

many of his nobles looked forward to a prosperous harvest in sharing the property which was to be confiscated. Acts of parliament were passed to preclude the pope from any authority in England: and the payment of Peterpence, all dispensations, procurations, provisions, bulls, delegacies, rescripts, licences, faculties, grants, relaxations, rehabilitations, abolitions, &c. were prohibited¹. In the House of Commons, in 1534, the pope and his predecessors were stigmatised as impostors; and the same parliament granted to the king, as supreme head of the church of England, all the powers, prerogatives, and emoluments, which had been taken from his holiness. The Universities of Oxford and Cambridge, and the English bishops were called on to subscribe to the king's supremacy, and to justify his authority and power against the pretensions of the Roman pontiff. Sheriffs and schoolmasters were enjoined to promote the same measures, and to keep strict watch on the monks and their followers. Such a state of things could not be continued with tranquillity, or with tame submission: it was one tyranny struggling with and endeavouring to crush another. Some of the abbots and monks rebelled, but were soon subdued and punished; whilst those of more ductile dispositions and prudent policy were either provided with pensions for life, or appointed to bishoprics. Such was the case with JOHN CHAMBERS², already named. Gunton says, "I have not seen any

¹ Statutes, 25 Henry VIII. cap. 21, &c.

² Gunton's reflection on Chambers's subserviency to the monarch is pronounced by Bishop Kennett to be "ungrateful and unjust;" for to that is to be ascribed the preservation of the church, and establishment of a See, &c. A letter from William Parre, one of the visitors, or commissioners who were sent to Peterborough, addressed to Lord Cromwell, sufficiently explains the abbot's conduct. It is preserved among the Cottonian MSS. in the British Museum, and states, "the abbot upon the rumor spread abroad of the comyng down of the visitors, & not upon any occasion given or ministered to hym either in worde or dede by Doctor Layton, shewed *himself to be affrayed*, insomuch as at my furst comyng thidder he required of me myne advice & favor what was best for hym to do." He is described as wishing to preserve his house, but the visitor avoided giving him pledge or satisfaction. The Marshal of the abbot's hall, Sir Thomas Tresham, and John Layne were then employed to negotiate, and offer, through the said visitor to "the king's highnes on hoole yeeres rent of all the lands appurteyneng to the Monastery, whiche I thinke ammountethe nigh upon two thousande & five hundred marks;" and also a fee, or bribe, of three hundred pounds to Lord Cromwell. These terms not succeeding, the abbot then said he would be wholly governed by the direction of Lord Cromwell and the visitor.

record showing how J. Chambers demeaned himself towards King Henry, or complied with him in that great dissolution of Abbeys, that the king should continue him in his place, and not put him to death as he did some, or depose him as he did others: but probable it is that the abbot loved to sleep in a whole skin, and desired to die in his nest, wherein he had lived so long, and perhaps might use such means as might preserve (if not his means to the church, yet) his church to posterity³." An inventory was taken, in 1539, of all vestments, images, altars, and decorations belonging to the Church,—also of the furniture, plate, provender, stock, manors, &c. belonging to the Abbey, all of which were committed, by the king's commissions to the custody of the abbot⁴. On the first of March, 1540, he

³ Hist. of Peterb. p. 58.

⁴ The following INVENTORY will be useful in shewing the quantity and quality of furniture, appendages, and decorations belonging to the Church and to the Abbey. It also specifies the names of several chapels, and of articles which were in use at the time of the dissolution.

Four CROSSES: one set with crystal, silver and gilt; one silver gilt with staff of silver; one of byrral with staff of silver; an old one plated upon wood.

Five staves of the *rectore's chori* with heads of silver. Candlesticks: two gilt, and two parcel gilt. Three censurs gilt and parcel gilt. One ship, gilt, with a foot. Ten chalices gilt, with patens. A holy water stock, parcel gilt. A ghospeller and a *super altare*, garnished with silver, and gilt. Two verge rods of silver.

ALTAR CLOTHS: one of two kings and bishops; two of purple velvet, embroidered with eagles and flower de-Luces; two of bawdkyn; two of cloth of silver; two of bawdkyn with lepers and stars; two of white bawdkyn; one of white diaper embroidered with bucks.

ALBES: twenty-seven red, for passion week; eight with crowns and moons; fourteen red; forty blue, of divers sorts; twenty-seven to be worn on single feasts: six with Peter-keys; six called the Kydds; seven called Meltons; six called Doggs; eight with apples of cloth of gold; eight with apples of blue tissue; five old with red tissue; eight embroidered with vines; fourteen embroidered with divers sorts; thirty of old cloth of bawdkyn; nine embroidered with green; thirteen of divers sorts; fourteen green with counterfeit cloth of gold; four called ferial white; seven called ferial black.

VESTMENTS: one suit of crimson velvet upon velvet, with a cope and albe suitable to the same; one chesuble, with an albe called the Burgon; one suit of blue damask with a cope, and thirteen albes to the same; one of purple velvet, embroidered with flowers and angels, with a cope and five albes; one of black velvet, with a cope and four albes with flowers; one of rich white cloth of bawdkyn with seven albes; one of blue velvet with five albes; one suit of red velvet with ragged staves and three albes; one of crimson velvet with flowers, and one cope and three albes; one of red satin with three albes; one of red tisew with three tunicles; one suit of

was required to resign the whole to the monarch, but was granted an annual pension of two hundred and sixty pounds, thirteen shillings, and fourpence, with one hundred loads of wood. In the following year Letters Patent were passed to convert the Monastery and its church into an episcopal See and

blue tissew with two tunicles; one of cloth of gold with orphers of tissue; one suit called the Crowns with two copes; one suit called the Londus with four copes; one of Peter-keys with two copes; one of the Doggs with two copes; one of the Melton's, so called, with eight copes; one called Overton's with three copes; one white suit called Godfrey's; one of white silk, called the Georges, with eight copes; one suit called the Kydds with four copes; one of red needlework with two copes; one of green silk, called the Martyr's, with four copes; one called the Squirel's with two copes; one of green silk, called the Cocks, with one cope; one of green velvet with one cope; one of yellow silk with two copes; one of changeable silk with one cope; one called the Daysies with one cope; one called the Popinjay's; one of purple velvet; one of black velvet with an albe; three tunicles of black woosted; one of coarse red; three tunicles with Peter-keys; one vestment called the Vines.

COPES: of these there were one hundred and fifteen of different sorts, and designated by different names.

In the QUIRE, or CHOIR were—the high altar, plated with silver, well gilt with one image of Christ's passion, and a little shrine of copper enamelled, for the sacrament: two pair of organs and two desks of latten; seven basins hanging with four candlesticks, and banners of silk, joining to the tomb where Queen Katharine lieth buried; in the enclosed place where the lady Katharine lieth buried, one altar cloth of black cloth; one pall of black velvet, with white cloth of silver crossed, and one white altar cloth; two candlesticks of silver, parcel gilt; one chalice and two crewets, gilt; one pair of vestments of black velvet with albe; ten cloaths called pede-cloaths, to lye before the high altar; sixteen cloaths to hang in the quire; three altars at the upper end of the church, upon every altar a table of the passion of Christ, gilt, with three stained fronts.

In THE LADY'S CHAPEL: an image of our Lady with *reddis Rissey*, set in a tabernacle, well gilt on wood, with twelve great images and thirty-four small images: a pair of organs, one desk and four seats; one tabernacle of the Trinity and one of our Lady, one desk, four pede-cloaths called tapets:—two vestments of white damask, with flowers, one red vestment of satten with flowers, and albes for the same: one suit of crimson velvet with orphers of imagery of gold, one cope and four albes; three white altar cloaths, with three old painted fronts; two offers, eight surplisses.

There were CHAPELS, respectively dedicated to ST. JOHN, ST. JAMES, and the Trinity; also others called the OSTRIE, LOW, the ABBOT'S GALLERIE, and one attached to the Infirmary, all of which had their appropriate altars and cloaths, candlesticks, vestments, chests, almery, bells, images, &c.

In the ROOD LOFT were a table upon the altar, eighteen images well gilt, a desk, offers, &c.

In the BODY OF THE CHURCH was an altar with images, four lamps, &c.

Cathedral, and the town into a city. A bishop, a dean, and six prebendaries were also appointed to govern the whole: the first to have episcopal jurisdiction over the city, and the counties of Northampton and Rutland, excepting a few peculiars; whilst the archdeacon of Northampton, who had previously been under the authority of the bishop of Lincoln, was henceforward to be subject to the bishop of this See⁵. The property belonging to the Monastery was now divided into three parts, one of which the king held as his own share, one was appropriated to the bishop, and the third to the dean and chapter. According to Bridges, the latter were

In the SOUTH AILE was *St. Oswald's Chapel*, containing an altar, a table gilt of St. Oswald, &c. In *St. Bennet's Chapel* was also an altar, a table, gilt, with the story of St. Bennet.

In *St. Kyneburgh's Chapel*, an altar, with a table, gilt, &c.

In THE CLOYSTER, a conduit, or lavatory, of "tynne," with divers coffers and seats.

In the *Abbot's Hall*: four fixed tables with forms, one table with two tressels at the high bench, the hangings, old tapestry, one cupboard, one chair, one chaffer. The inventory also specifies several different articles in the abbot's kitchen, fish-house, brewhouse, garnet, barnes, Eyebury farm, &c.; likewise the *plate*.

The dimensions and different parts of the CHURCH, and the Abbey buildings, are specified in the same inventory as follows:—

Church: length, "eight score yards,"—breadth, thirty-four yards. *Lady Chapel*: length, forty-six yards, and breadth fourteen. Cross isle, on the north side, in length eighteen yards, and breadth twelve. Three Chapels, with entry into the Ladys Chapel, fourteen by seven yards. Isle on the south side with the chapels, twenty-one by twenty yards. Cloyster about four-square, one hundred and sixty-eight yards in length by six yards. *Chapter House*, twenty-eight by eleven yards. Great Dormitory, sixty-four by thirteen yards. Little Dortor, thirty-three by twelve yards. Fraternity, fifty-four by fourteen yards. Infirmary, sixty-five by ten yards. Chapel at the gate of the Monastery, fourteen by eight yards. Vestry, eighteen by six yards. Abbot's Hall, thirty-two by twelve yards. Abbot's Great Chamber, thirty-three by ten yards. The Convent's Kitchen, twenty-five yards long. In the two Steeples of the Monastery, at the west end of the Church, are ten bells, and in other places four more bells. The lavers in the cloister weigh one hundred pounds.

The preceding (Note 4) is copied from Gunton's History, &c., and the spelling is strictly preserved.

⁵ There is neither mayor nor corporation at Peterborough; but the *Dean and Chapter* are lords of the manor, and their bailiff is returning officer in the election of burgesses. They appoint the coroner, and the steward of the court of common-pleas, and receive the tolls of fairs and markets. In short, they possess the same civil authority as was formerly vested in the abbot.

to be exempt not only from the visitation of the bishop of Lincoln, but to be an entire independent corporation of themselves. The whole site and bounds of the Monastery,—excepting the abbot's house and gardens, which were assigned to the bishop,—were vested in them, together with certain manors, lands, and tenements; and they were provided with dwelling houses in the precincts⁶.

The prelacy of Chambers we may conclude to have been peaceable, for during his term of fifteen years, from 1541, there are no memorable acts recorded⁷. He is said to have raised a monument in the Abbey Church, A. D. 1530, commemorative of himself, as abbot, and another of white chalk stone, as bishop, on which, Gunton says, was his “statue exquisitely carved;” but both were demolished in 1643. Dying in 1556, he bequeathed twenty pounds for the reparation of the bridge at Peterborough, and another twenty pounds towards the repair of the Cathedral.

DAVID POLE, or POOLE, LL. D. his successor, was consecrated Bishop, August 15, 1557; but two years afterwards was deprived for denying the queen's supremacy, “being then esteemed a grave person and very quiet subject⁸.” Though committed to custody, he was soon liberated; and, according to Heylin, was treated with clemency by the queen, and with

⁶ Some essential parts of these estates were afterwards granted away by succeeding officers of the church. Dean Latymer and the Chapter first transferred the whole lordship and manor of Stamford-Baron to Sir William Cecil, secretary to Queen Elizabeth, for the paltry consideration of an annual payment of fifteen pounds, seventeen shillings, and threepence farthing to the dean and chapter. Again, Bishop Scambler, in 1576, demised to Queen Elizabeth the whole of the hundred of Nassaburgh, with all its rights, privileges, &c. with the manors of Thirlby, Southorp, and Tanholt-herne. That monarch soon afterwards granted the same property to her favourite treasurer, who was to pay annually to the said bishop three pounds, six shillings, and eightpence for the hundred, and six pounds for the manor. Dean Kipling says that the manor of Thirlby now pays thirty-eight pounds annually, and Tanholt-herne thirty-three pounds.

⁷ Godwin, in his Commentary “*De Præsulibus*,” confounds him with John Chambers, who was a doctor of medicine and dean of St. Stephen's college, Westminster; and other writers have repeated the same mistake.

⁸ Wood's “*Athenæ Oxoniensis*,” vol. ii. col. 801, edit. 1815.

courtesy by all persons with whom he lived. He died at a good old age at one of his farms, in May or June, 1568, and was buried in the Cathedral.

EDMUND SCAMBLER, chaplain to Archbishop Parker, was consecrated Bishop of this See, February 16, 1560, and was permitted to hold it in commendam, with prebendal stalls at York and at Westminster. After ruling here for twenty-four years, he was translated to Norwich, December 15, 1584⁹, where, as at Peterborough, he rendered his memory infamous by injuring the revenues of his See ¹⁰; "as if," says Gunton, "King Henry had not taken away enough, the bishop himself would take away more." On his first episcopal visitation, this prelate prescribed to the dean and chapter a series of twenty-three rules, or doctrinal articles, by which it is evident he was no friend to the Church of Rome; and for these, or for some other part of his conduct, he is branded in the Roman Index books with the title of *Pseudo Episcopus*.

RICHARD HOWLAND, D. D. a fellow of Peter House, and afterwards master of St. John's College, Cambridge, was consecrated Bishop of this See at Lambeth, February 8, 1584. This prelate's government is remarkable on account of the interment of *Mary Queen of Scots*, who dying at Fotheringay Castle, was brought to this Cathedral, August 1, 1587. The bishop of Lincoln, and not Bishop Howland, preached the funeral sermon, which, according to Dean Patrick, "made a great noise among factious people." In a subsequent page will be found some account of this funeral, &c. Bishop Howland died at Castor, June 23, 1600, and was interred near the altar steps of the choir in his own Cathedral.

THOMAS DOVE, who was chaplain to Queen Elizabeth and dean of Norwich, was advanced to this See, and consecrated at Lambeth, April 26, 1601. Her majesty "was wont to call him *the Dove* with silver wings," from his excellency of preaching and reverend aspect and deportment. He

⁹ See History and Antiquities of Norwich Cathedral, by the author of this volume.

¹⁰ See Bridges's History, &c. of Northamptonshire, ii. 488, in which are some particulars respecting this hundred, and of its double transfer to the queen and to the Exeter family.

held the vicarage of Saffron Walden, in commendam, where he sometimes resided, and was also rector of Heydon, both in Essex. Continuing a bishop for thirty years to "his great honor," he kept up a "free house" with much hospitality; yet, says Gunton, he was careful of posterity, and left a fair estate to his heirs. Dying on the 30th of August, 1630, in the seventy-fifth year of his age, he was buried in the north transept of his Cathedral, where a "comely monument of a quadrangular form," with his effigy, was erected to his memory, both of which were destroyed in 1643¹¹, but Gunton has preserved a copy of the long epitaph.

Of WILLIAM PEIRSE, or PIERS, D.D. who was advanced to the bishoprick, and installed November 14, 1630, I have given a memoir in the History and Antiquities of Wells Cathedral, p. 75. After presiding here two years he was promoted to the See of Bath and Wells, and AUGUSTINE LINDSELL, D.D. was appointed his successor. He was dean of Lichfield at the time of his promotion, and only remained here two years, when he was advanced to Hereford in 1633. In his time the rectory of Castor was annexed to the bishoprick, to be held in commendam, through the influence of Laud, archbishop of Canterbury. Lindsell is said to have been a man of great learning, and produced an edition of Theophylact, on St. Paul's Epistles, in Greek and Latin, fol. 1636.

FRANCIS DEE, D.D., advanced from the deanery of Chichester, was installed Bishop of this See, May 28, 1634. He presided here little more than four years, dying in 1638, and was buried near the throne, in the choir. By his will he bequeathed one hundred pounds towards the repair of the Cathedral.

JOHN TOWERS, D.D. who was dean of this Cathedral at the death of the late bishop, was advanced to the See, and installed March 8, 1638-9. The civil discords which soon afterwards ensued, not merely engrossed much of the time and attention of this prelate, but involved him in great troubles,

¹¹ In Bishop Dove's time a new *font* was placed in the body of the church, where there had not been any before.

and his Cathedral in havoc and desolation. Dean Patrick has preserved an account of the ravages which were committed here, and which not only swept away almost all the monuments, painted windows, and other interesting features of the Cathedral, but greatly injured the building itself. He says, that "the Church of Peterborough was famous for three remarkable things,—a stately front, a curious altar-piece, and a beautiful cloister," the two latter of which were entirely "destroyed by sacrilegious hands." He appropriates eight pages to describe, "from an eyewitness," the operations of the soldiers on the Cathedral, &c. About the middle of April, 1643, several forces came to this city, in order to besiege Croyland, which was held as a garrison for the king. First came a "foot regiment under Colonel Hubbard, who were strictly commanded not to do injury to the Church, which he ordered to be locked up. Next came a regiment of horse under Colonel *Cromwell*, "a name as fatal to ministers, as it had been to Monasteries before." Next day they broke open the Church doors, and proceeded immediately to batter and destroy the monuments, &c. within¹².

In "the *Mercurius Rusticus*" is a narrative of these occurrences, which cannot be read without exciting the mingled emotions of contempt, indignation, and disgust, at the fanaticism, sottish folly, and illiterate barbarity of the people who could be guilty of so much senseless destruction. Part of

¹² Patrick gives the following account of the preservation of the antient Register, called "*Swapham*. One book indeed, and but one, still remains which was happily redeemed from the fire by the then precentor of the church, Mr. Humfrey Austin, who knowing the great value of it, first hid it, in February, 1642, under a seat in the quire: and when it was found by a soldier on the twenty-second of April, 1643 (when all the seats were pulled down), rescued it again by the offer of ten shillings, 'for that old Latin Bible,' as he called it, and about which he pretended to enquire. The name of the Bible by the help of the ten shillings preserved this precious treasure from the flames, whither it was going: as Mr. Austin hath left a record in the beginning of the book; with a copy of the soldier's acknowledgment, that he had given him satisfaction for it, in these words:"

'*I pray let this Scripture Book alone, for he hath paid me for it, and therefore I would desire you to let it alone. By me HENRY TOPCLYFFE, souldyer under Captain Cromwell, Colonel Cromwell's sonn; therefore I pray let it alone.*'—By me Henry Topclyffe.

this narrative is repeated in a note below, omitting the introductory part of the comments as being puerile and canting, and manifesting nearly as intemperate and intolerant a spirit as was shewn by the Cromwellian soldiers¹³. The Cathedral, being thus ruined and desolate, was afterwards used as a Parish Church for presbyterian worship: after the Restoration the dilapi-

¹³ Extract from "the Mercurius Rusticus; or, the Countries Complaint," edit. 1646, p. 245, "*The Cathedral Church of Peterboro' robb'd, defac'd, & spoyl'd by Cromwell & his schismatical Adherents, &c.*"

After a preamble about the delay in publishing the narrative, a brief account of the foundation of the Abbey, and its destruction by the Danes, and great change by Henry the Eighth, it proceeds to state, "We know not where to enter upon a narration, except at the great west window (where Cromwell's souldiers made their first breach & entrance) which was adorned with such variety of ecclesiasticall history, as will evidence them to be deformaters of that thorough reformation in our blessed queene's time of happy memory, whom, notwithstanding, they so highly cried up. From hence they presently hurried up to the quire, where as soon as they had broke open the doors they, according to their trade & custome in other places, fell on tearing in pieces the books of divine service & sacred anthems, yea (which may seem more strange) they were so hot against preaching or hearing sermons, that all the seats of the auditors were plucked up, and the pulpit, the place of the divine oracle, & the book-seat pulled down, with that black-mouthed cry, 'Downe with that throne of antichrist, down with it even to the ground.' And when their zeale had driven them to that height of impietie, that some standers-by could not behold it without some reluctancy, which moved one of them to request Cromwell, that he would please to stay his souldiers from further defacing & ruining that place; all the satisfaction he could get, was but a provocation on to further mischief, replying, That his gods were a pulling down; & when the other answered, That the God he served was beyond the reach of souldiers, Cromwell told them, That they did God good service in the action; as if even in these days were fulfilled that prophesie of our Saviour, John xvi. 2, 'The time is coming, whosoever does the greatest mischief will thinke he serveth God.' But observe the wages that Divine Justice repaid one of them for their worke, which may testify how he accepted of the same; when they had demolished the quire, the east end was the next they aimed at, where one espying in the roof right over the communion table, our Saviour pourtrayed, coming in glory with his holy angels, and at the foure corners four Evangelists (none of which they will endure as knowing how opposite they are unto them) he charged his musket to shatter them down, but by the rebound of his own shot was struck blind. If he did his God good thereby he did himselfe an ill turne, his wickednesse falling on his own pate; he lay a long while in a wofull condition, & never recovered his former sight. His life by God's mercy was reprieved that he might repent, but he was sorely scourged that he might take notice there is punishment for sacrilege, and bare witness of that truth unto his fellowes, although he found more favor than Calisthenes, who attempting to burn the temples, by setting fire on the gates, was for that act himselfe burned: or Alcinus, who whilst he was

dated Lady Chapel was taken down, and the materials sol^d, to provide money for repairing the Cathedral. After Dr. Towers's death the See continued vacant twelve years, when

BENJAMIN LANEY, D. D. was elected, and was consecrated December 2, 1660. He had been master of Pembroke Hall, Cambridge, and dean of

pulling the house of God downe, was struck with a palsie, and dyed in torment." [In Dean Patrick's narrative this story is differently told, and the blindness is supposed to be only 'blind zeal.'] "Some would have thought that that remarkable judgement overtaking him so on the sudden sufflamined their running on, & that striking of him blind should have opened their eyes. But let favour be shewed to the wicked, yet they will not learne righteousness in the land of uprightness, they will deal unjustly, and will not behold the majestie of the Lord; but, Lord, when thy hand is lifted up they will not see, as thou foretoldst by the Prophet, *Essay*. xxvi. 10, 11, 13, it should come to passe, 'When other lords besides thee have dominion over us;' they were not at all deterred, neither left any wayes unattempted to get downe that rooffe which ladders failed, they cut the bell ropes (which if rightly applyed, might have cured their itch) to eke out their tackling, till they reached it with their pole-axes, & brake downe the carved workes, *Psal.* vii. 4. Afterwards, espying that rare structure of stone-workes over the altar, admired by all travellers for the excellent artifices, which was no ways guilty of superstitious workmanship, they made all of it rubbish, breaking up also the rayles of which they compiled bone-fires, tumbling the communion-table over & over, they were also so offended with all memorialls of the dead (knowing themselves in the number of those whose memories at the best shall perish, as if they had never beene) that *not one monument in the Church* remained undefaced, no not of the pious Benefactors (whose accusation was sufficient, they had done good to the Church) not those faire tombes of Katharine, Queen Dowager of Spaine, the repudiate of King H. 8 & Mary, albeit Queen of Scots. It was great a crime to have beene queenes; the marble walls, & guards of irons wherewith they were surrounded & incircled could not preserve them in repose from all their miseries, but they would adde this one unto the rest, to lay the emblemes of their honours in the dust, pulling away the hearse of black velvet, and carrying away whatsoever was vendible. When their unhallowed toylings had made them out of wind, they took breath afresh on two pair of organs, piping with the very same about the market place lascivious jigges, whilst their comrades daunced after them, some in the coapes, others with the surplices; & downe they brake the bellows to blow the coals of their further mischilfe, and lest any should ring auke for the fire they had made, they left the bells speechlesse, taking out their clappers, which they sold with the brasse they slaid from the graven stones, & the tin & iron from other parts of the Church & Chappells belonging thereto, which were many, and richly adorned, but the daughters fared no better than the mother, there was not suffered any window to remain unshattered, or remarkable place in them unruined, their intent being to leave those consecrated wals as a room fitted for vermine to nestle in, or which was worse for Cap. Ashwell to exercise his souldiers in, where while he was in town he made his rendezvous, and when they went away, set fire on some part of the wood work, to have burnt the remainder, if it

Rochester: was employed in the service of King Charles the Second, at Uxbridge; and also attended that monarch in his exile. His stay at Peterborough was only two years, when he was advanced to the See of Lincoln, and thence to Ely, where he died in 1674. Dean Patrick says he gave "one hundred pounds toward the repairing one of the great arches of the church-porch, which was fallen down in the late times"¹⁴. After his death there was published a volume from his papers, entitled "Observations on a Letter about Liberty and Necessity," in reply to Thomas Hobbes.

JOSEPH HENSHAW, D. D. was advanced from the deanery of Chichester, and installed Bishop May 28, 1663. He was author of "*Horæ Succisivæ*," 8vo. 1653, which has attained seven editions; the last was published in 12mo. 1661; also "Dayly Thoughts," 8vo. third edition, 1651. Dying suddenly in London, March 9, 1678, his body was conveyed to the church of East Lavant, in Sussex, to be interred near the grave of his consort¹⁵.

WILLIAM LLOYD, D. D. bishop of Landaff, was advanced to this See in May, 1679, and promoted to that of Norwich in June, 1685. He was deprived of the latter in 1690, for refusing to take the oath of allegiance to William and Mary, and retired to Hammersmith, near London, where he resided till the year 1710, when having outlived all his brother non-juring bishops, he died, and was interred in the belfry of the chapel of that place.

had not been timely discovered, neither did the cloysters attending scape better than those they were made to wait upon, though these, both in their roof and glazing, might be compared with the chiefest Cathedrals, the first square being beautified with the history of the Old Testament, the second of the New, the third shewed the whole relation of those by whom the Church was builded, the fourth presented us with all the effigies of our kings since William the Conqueror. But it seemes these unreasonable & wicked men care for scripture & princes, & pious monuments all alike, their wide throats were as open sepulchers, their sacrilegious appetites (being yet unsatisfied with devouring) must needs swallow up the lands appertaining to that Church; to which, that they might pretend the juster title, they broke open the charter-houses, plundered away the great charter, all the evidences, leases, and other writings belonging thereunto, manifesting their parties desires to have all estates of others to come & be at their arbitrary disposalls, and they unto whom in right they are due, to lye as these places & persons at this day, mourning in sackcloth & ashes."

¹⁴ See Bridges's History of Northamptonshire, vol. ii. p. 561.

¹⁵ Wood's "Athenæ Oxoniensis," by Dr. Bliss, vol. iii. col. 1195.

THOMAS WHITE, D. D. was installed Bishop of this See, November 9, 1685, and, like his predecessor, was deprived in 1690 by the king, for the same anti-royal offence. In 1688 he joined Archbishop Sancroft and five other bishops in petitioning King James II. against the exercise of this dispensing power, by which he attempted to introduce popery. He was sent to the Tower, and prosecuted by that infatuated monarch, and partook of the glorious acquittal, which an English jury, even in the worst of times, afforded. After the Revolution, however, retaining the feelings of loyalty to the exiled prince, by whom he had been prosecuted, he also refused to take the oath of allegiance to the new government, and like his predecessor, Bishop Lloyd, was deprived in 1690. He died May 9, 1698; and it is said that his executors could not obtain the burial service to be read at his grave, by Dr. Hickes, whom he appointed to inter him¹⁶.

RICHARD CUMBERLAND, D. D. was consecrated Bishop of Peterborough in 1691. He was a native of London; and, having been brought up in St. Paul's School, was sent to Magdalen College, Cambridge. He first studied physic for some years, but being induced to take orders, he was progressively promoted, first, to the rectory of Bampton in Oxfordshire, 1658, and was appointed one of the University Preachers in the same year; secondly, chaplain to the Lord Keeper, Sir Orlando Bridgeman, 1668; thirdly, rector of All Saints, Stamford, 1680; and lastly, Bishop of this See¹⁷. His descendant, Richard Cumberland, the accomplished, but fretful author of "the Observer," and of numerous other works, has given an account of his great grandfather, in the *Memoirs of himself*¹⁸; and Archdeacon Payne, who married one of the bishop's daughters, has prefixed a short sketch of his life to an edition of "*Sanchoniathon's History of the Phœni-*

¹⁶ *Monasticon Anglicanum*, vol. i. p. 370. *Bridges's Hist. of Northamptonshire*, vol. ii. p. 561.

¹⁷ Kennett's "Register and Chronicle," p. 555.

¹⁸ An engraved portrait of the bishop belongs to this work, the painting of which was presented by Mr. R. Cumberland to Magdalen College, Cambridge. To the library of Trinity College he also gave a copy of the bishop's work, *De Legibus*, interleaved with numerous notes of correction, &c. by his maternal grandfather, Dr. Bentley. The present learned Dean of Peterborough has prepared an ample account of the life and writings of the Doctor, which embraces much valuable and interesting matter on the state of classical literature and learning of the age.

cians." This worthy and amiable prelate lived to the venerable age of eighty-six, and, according to Mr. Cumberland, died easily and calmly in his library chair, with a book in his hand, October 9, 1718, and was buried in the new building east of the choir, where an inscription on a marble slab records his name and death¹⁹. According to his own testimony, he was gifted by nature with *good wearing parts*; and, according to the judgment of his great grandson, "he had no pretension to quick and brilliant talents. His mind was fitted for elaborate and profound researches, as his works more fully testify. In the oriental languages, in mathematics, and even in anatomy, he was deeply learned." The same voluminous author characterises the bishop as a man of great humility, of disinterested sentiments, of truly Christian temper, of benevolent feelings, but restrained in exercising the latter by his limited income. Without a prospect, or even a wish, of promotion, he was quietly settled at his living of All Saints, in Stamford, when he read a paragraph in one of the public papers, announcing his promotion to the See of Peterborough. With some persuasion and difficulty he was persuaded to accept the appointment; but once seated, he diligently and conscientiously devoted his best efforts to the duties of his station, and even "resisted every offer of translation." He had a sweetness and placidity of temper that nothing ever ruffled or disturbed. Besides the fragment already noticed, written against papal idolatry, he was author of a volume entitled "*De Legibus Naturæ Disquisitio Philosophica*," which was levelled against the free principles of Hobbes²⁰. "An Essay towards the recovery of Jewish Weights and Measures," was written by him, and published in, octavo,

¹⁹ Bishop Kennett's account is different. He states, that on October 6, 1718, the venerable prelate "was surprised in his palace with a *hemiplexia*, which affected one side of his face, one arm, and one leg; on the following day he became delirious, and on the next expired." MS. addition to Gunton's History in the archives of the dean and chapter.

²⁰ This work first appeared in London, folio, 1672; again in 4to. Francf. 1683. It was abridged in English by T. Tyrrell, 8vo. London, 1692; and was next printed in English, with an introduction by J. Maxwell, London, 4to. 1727. The work was again translated and published with copious explanatory notes, by the Rev. John Travers, 4to. Dublin, 1750. Barbeyrac translated it into French, which was published at Amsterdam in 4to. 1744.

1685, in 1686, and again in 1699. He was also author of "*Origines Gentium Antiquissimæ*;" or, "Attempts for discovering the Times of the first Planting of Nations," London, 8vo. 1724.

WHITE KENNETT, D. D. after being Dean of the Cathedral eleven years, was advanced to the bishop's chair in November, 1718. Of this distinguished prelate, antiquary, and historian, I will venture to sketch a more extended memoir than has been appropriated to any one of his predecessors: for his life and writings have rendered his name and memory at once popular and estimable. He was born at Dover, August 10, 1660, and at an early age sent to Westminster School²¹. He was next entered of Edmund Hall, Oxford, in 1684, as "a battler or semi-commoner;" became Vicar of Ambrosden, in Oxfordshire; was promoted to the Rectory of Shottesbrooke, Berks, in 1693; and thence advanced to the Deanery of Peterborough, and was installed there the 24th of February, 1707-8. His literary productions are numerous, and of varied degrees of merit; but all manifest zeal, assiduity, and integrity of principle. The manuscripts which he left behind are even more extensive than his printed writings: evincing unwearied industry, and a fondness for transcribing and committing to paper, which was at once a habit and a pleasure. His character is thus portrayed by his biographer, Mr. Newton, "He was a man of incredible diligence and application, not only in his youth, but to the very last. The whole disposal of himself was to perpetual industry and service. There was not a minute of the day he left vacant. His disposition was easy and gentle; his behaviour affable and courteous. He was accessible and communicative; a true friend, as well as an admirable pattern to the younger clergy,—always ready to direct them in their studies. The frowns

²¹ There are some strange discrepancies of statement by different biographers on this subject: one says he "was sent to Westminster School with a view of getting upon the foundation; but being seized with the small-pox at the time of the election, it was thought advisable to take him away." (Chalmers.) Another account is, that he "received the early part of his education in the country, and made such progress in classical learning, that upon his being removed to Westminster, he was admitted into the upper school." (Rees's Cyclopædia.) The most probable statement will be found in "The Life of Dr. White Kennett," 8vo. 1730. (By the Rev. W. Newton.)

of great men in power could no more awe him than popular clamour could shake his stedfastness. He was too plain a man for the present mode, which made him once say to a friend, that he should never make a *good court bishop*. He was disposed rather to *serve* great men than to *court* them." At a very early period he commenced his literary career. Mr. Alum, his tutor at college, "took a particular pleasure in imposing exercises on him, which he would often read in the common room with great approbation²²." The same preceptor also urged him to translate "*Moriæ Encomium*," which he did under the title of "A Panegyric upon Folly;" he next translated the Life of *Chabrias*, from Cornelius Nepos; afterwards the Panegyric of Pliny upon Trajan, applied to King James. Associating with Antony Wood, he was employed in collecting epitaphs and notices of Oxford men for the "*Athenæ*," and this most likely was the origin and inducement for prosecuting that line of research and of writing which distinguished him through life. As early as 1680 he commenced a political writer, which then, as now, was and is calculated to involve an author in personal squabbles and animosity. Kennett, under the title of "A Letter from a Student at Oxford to a Friend in the Country, concerning the approaching Parliament, in Vindication of his Majesty, the Church of England, and the University," octavo, provoked the enmity of the Whigs, who threatened to impeach him in parliament.

It would be incompatible with the scope and object of this work to trace the progress, and describe the characteristics of Bishop Kennett's numerous published writings, and more particularly those of a political and controversial nature. It may be noticed that he engaged zealously in opposing the arguments, &c. of the high-church champion, Atterbury, respecting the history and rights of the convocation. His works of an historical and antiquarian class are different: these are not ephemeral, or even local, but belong to all times and all generations. By the following list we may at once pronounce on the industry and usefulness of their author.

²² Chalmers's "General Biographical Dictionary," vol. xix. p. 305.

1. "Life of Mr. *William Somner*," the Kentish Antiquary, prefixed to his "*Roman Ports and Forts*," 8vo. 1693. 2. "*Parochial Antiquities*, attempted in the History of Ambrosden, Burcester, and other adjacent Parts in the Counties of Oxford and Bucks; with a Glossary, explaining obsolete Words and Phrases," 4to. 1695-6. This work was republished, with large additions from the author's MS. notes, under the editorship of the Rev. B. Bandinel, of New College, Oxford, two vols. 4to. 1818, and may be regarded as a topographical work of great value and interest. (I have a copy of the first edition, with a mass of MS. additions and corrections by the author.) 3. "*Ecclesiastical Synods and Parliamentary Convocations of the Church of England; historically and justly vindicated from the Misrepresentations of Mr. Atterbury*," 8vo. 1701. 4. "*Occasional Letter on the Subject of English Convocations*," 8vo. 1701. 5. "*The present State of Convocation*, in a Letter concerning the Proceedings of several late Sessions," 4to. 1702. 6. "*The Case of Impropriations, and of the Augmentation of Vicarages, and other insufficient Cures, stated by History and Law*," &c. 8vo. 1704. 7. "*A complete History of England*," three vols. folio, 1706; second edition corrected, with additions to the third volume, 1719. This latter volume, only, is the work of Kennett, who, in "an address to the reader," has the following honest remarks:—"The person who draws this new prospect is not so delighted with it as to value the performance; he did it for his own diversion, rather than for the satisfaction of the world. For he knows that of all things History is least understood by the generality of mankind; and, what is very strange, people are for the most part least able to judge of the history of their own times:—they have imperfect remembrances,—they have confused notions,—they have a partiality to one side, and a prejudice to another,—they have their presumptions and their conjectures, and, like some distempered heads, have a sight so uncertain, that it deceives them more than blindness itself could do. For this reason no prudent writer would set a name to the history of his own times; for it is impossible to please, or to be thought impartial, till posterity find out his plain and honest dealing. The writer's intention is to hold an even balance,

and let nothing turn it but truth and justice²³.” This volume embraces accounts of the lives and reigns of Charles I. Charles II. James II. King William and Queen Mary, and King William III., all “new writ by a learned and impartial hand.” 8. “*A Register and Chronicle*, ecclesiastical and civil: containing Matters of Fact, delivered in the Words of the most authentic Books, Papers, Records,” &c. two vols. folio, 1728.

Although this list is voluminous, and serves to mark the leading character of the man, we must not omit to notice his liberality and true Christian zeal, in presenting a large collection of books, pamphlets, and papers, to “the Society for Propagating the Gospel in the English Colonies;” and of these he printed a catalogue in 4to. 1713, with “an incomparable preface,—a true copy of the writer’s great and generous mind²⁴.”

The forming of this collection led him to make another, which was to be regarded as “*An Antiquarian and Historical Library for a Cathedral Church*.” It appears that one was accordingly formed, and deposited in his own Cathedral. According to the statement of his biographer, “This collection, amounting to about fifteen hundred volumes and small tracts, was placed in a private room at Peterborough, in order to be duly supplied and augmented, under the care of the Rev. Mr. Joseph Sparke, a member of that Church, of very good literature, and very able to assist in that good design.” It is now annexed to the library of the Dean and Chapter, and deposited in the room over the west-porch of the Cathedral. “There is a large written catalogue thus inscribed:—‘*Index Librorum aliquot Vestustorum, quos in commune bonum congegssit W. K. Decan. Petriburg. MDCCXII.*’ In this collection there are most of the principal legends of saints; the oldest rituals and liturgies; the first printed statutes and laws; the most ancient homilies and sermons; the first edition of the English schoolmen, postillers, expounders, &c.; with a great many fragments of our ancient language, usage, customs, rights, tenures, and such other things as tend to illustrate the antiquities and history of Great Britain and Ireland, and the successive state of civil government, religion, and learning in them. Besides this, the Dean enriched the common Library of the Church with some very useful

²³ Preface to “The Complete History.”

²⁴ Life of Dr. White Kennett, p. 148.

books; and added to their stock of muniments and records, an abstract of the collections made by Dr. John Cosin, one of his worthy predecessors²⁵."

This respectable and highly meritorious Prelate, after a long and useful life, died on the 19th of December, 1728, at his house in St. James's Street, Westminster; and his remains were conveyed to, and interred in the Cathedral.

ROBERT CLAVERING, D. D. was translated from Landaff to Peterborough, in January, 1728-9, and was allowed to hold the rectory of Mersh-Gibbon, in Buckinghamshire, along with the canonry of Christ Church, in commendam. He presided here till July, 1747, when dying, he was buried near the altar rails of his Cathedral, and was succeeded by

JOHN THOMAS, D. D. who was one of the canons residentiary of St. Paul's, London, and a fellow of All Souls College, Oxford. After governing this See ten years, he was promoted to that of Sarum in 1757, and thence to Winchester in 1761. He was preceptor to his late Majesty, and hence his promotions in the church. During his stay at Peterborough, a literary and antiquarian association, under the name of "the Gentleman's Society"²⁶, was

²⁵ "Life of Dr. Kennett," p. 149. On a blue slab behind the altar is the following inscription:

Sacri
Sub Hoc Marmore
Conduntur Cineres
Reverendi in Christo Patris
WHITE KENNETT, S. T. P.
Ecclesiæ Hujus Cathedralis
Sancti Petri de Burgo
Episcopi

A. D.—M DCC XXVIII. Ætatis LXVIII.

Etiam depositæ sunt reliquiæ filii et nepotis

White fil. hujus ecclesiæ Præbend.

Obiit 6 Maii, 1740, White Nepos obiit infans.

²⁶ The Rev. JOSEPH SPARKE, registrar of this cathedral, was an active promoter and supporter of this society. He prevailed on Bishop Clavering to lend the room over "the Saxon Gate-house," as it was called, for the meetings, and to hold the books; but the prelate does not appear to have patronised the society. Dean Thomas was however its president for some time. The Rev. Dr. Neve, in a letter to the Rev. Littleton Brown, dated July, 1741, states that the members met every Wednesday evening, and that the society consisted of twenty regular and about one hundred honorary members. Each member, on admission, presented a book of about one guinea value, and Earl Fitzwilliam gave Rymer's *Fœdera*. This society, like many others,

formed there, chiefly by and under the secretaryship of the Rev. Timothy Neve, who was a schoolmaster at Spalding, and also secretary to "the Gentleman's Society" in that town. A spirit of competition, or rivalry, prevailed at that time, in the formation of such institutions; and we find that, besides the chief, or head, at London, called "The Society of Antiquaries," there were others at Spalding, Stamford, Doncaster, Wisbeach, Lincoln, Worcester, and Dublin.

RICHARD TERRICK, D. D. was consecrated bishop of this See in July, 1757. Early in life he was made fellow of Clare Hall, Cambridge, and progres-

appears to have gradually declined, and ultimately broke up soon after the decease of its active and zealous founders; for although Neve, Sparke, Maurice Johnson, Dr. Stukeley, and a few other persons of congenial dispositions felt a pleasure and deep interest in antiquarian studies, and in the interchange of literary conversation, others preferred "the pipe and pot," and these overpowered the former in number and influence. Among other communications to the society, were accounts of a Roman Mint at Lincoln, by M. Johnson, jun.: an old grant of a right of fishery in Whittlesea-mere, to the abbot of Peterborough, in the time of Henry the Sixth: a list of members of parliament for Peterborough, from 1546 to the (then) present time. Mr. Neve says "we can now amuse ourselves with something better than merely to smoke a pipe and drink a bottle." See many particulars of these societies in "*Reliquiæ Galcanæ*," forming part of "*Bibliotheca Topographica Britannica*," No. II. 4to. 1781. Mr. Sparke was editor of "*Historiæ Anglicanæ Scriptores varii e codicibus Manuscriptis, nunc primum editi*." London, folio, 1723. This volume, which is very scarce, contains the following articles, not given in any other publication. "Chronicon Angliæ, per Johannem, Abbatem Burgi S. Petri. Iste liber pertinet ad Monasterium de Burgo S. Petri, A. D. DCLIV.: continuo per Robertum de Boston," to MCCCCLXXIII. "Vita Sancti Thomæ Cantuariensis Archiepiscopi, a Willielmo, filio Stephanide Johanne Sarisburiensi Episcopi canotensi et aliis auctoribus coetaneis conscripta.—Roberti Swaphani, Historiæ Cænobii Burgensis.—Walteri de Whitlesey, Historia Cænobia Burgensis.—Continuatio per Anonymum.—Abbas Adam de Botheby.—Historiæ Vetus Cænobii Petriburgensis, Versibus Gallicanis." This work is paged and divided into two thin volumes: at page 94 is a print of the arms of seventeen abbots, and in another part is an engraved fac-simile of an illuminated page of Walter de Whittlesey's MSS.

Mr. Sparke had prepared a continuation of the above work, to contain Whittlesey's *Life of Hereward*; and had engraved the arms of the knights, whose fiefs were instituted by Abbot Thorold: but died in 1748, and was buried at Peterborough, where the following epitaph was inscribed on his tomb:—

"JOSEPHUS SPARKE, M. A.

Ob. 20 Julii, 1748, æt. 57.

Rebecca, Josephi Sparke, M. A.

Uxor, ob. 27 Martii, 1747, æt. 56.

sively promoted to be canon of Windsor, vicar of Twickenham in Middlesex, and canon residentiary of St. Paul's, London, to which See he was ultimately promoted in 1764, on the death of Bishop Osbaldeston. He died after presiding there three years.

ROBERT LAMB, D. D. who was dean of Peterborough, on Terrick's promotion to London, was preferred to the bishoprick in 1764, and dying in 1769, was succeeded by

JOHN HINCHCLIFFE, D. D. who exhibits, in his own life, one of those examples of fortunate promotion from the lower ranks of society to the higher, which at once distinguish this free country and dignify its annals. The son of a stable-keeper in Swallow Street, London, he was early placed at Westminster School, and thence elected to Trinity College, Cambridge, in 1750, where he obtained a fellowship. After being employed as usher in his old school, and morning preacher in South Audley Chapel, he accompanied Mr. Crewe, of Cheshire, on a continental tour, and secured the permanent friendship and patronage of that gentleman, who not only settled on him three hundred pounds a year, but introduced him to the duke of Grafton. To this nobleman, and to his first friend, he was indebted for future advancement in life. Marrying a sister of Mr. Crewe, he obtained with her a fortune of fifteen thousand pounds. He was chosen head master of Westminster School in 1764, but retained that station less than a year. In 1768 he was appointed by the King, master of Trinity College, Cambridge, at the recommendation of the duke of Grafton; and in the following year he became bishop of Peterborough. These instances of successful advancement seem to have been fully merited, for Dr. Hinchcliffe was learned, assiduous in his duties, obliging in his manners, and honest and sincere in his religious and political principles. The Bishop was appointed in 1789 to the valuable deanery of Durham, at the same time resigning the mastership of Trinity College. Having presided here nearly twenty-five years, he died at his palace, January 11, 1794, aged sixty-two, and was buried in the Cathedral²⁷. Two years after his death a volume of his

²⁷ See a memoir of this Prelate in the Gentleman's Magazine, vol. lxiv. 1794.

Sermons was published, but failed to afford that satisfaction which they had previously given when preached by himself.

SPENCER MADAN, D. D. was educated at Westminster School, and Trinity College, Cambridge, and was elected fellow of that college in 1750. He was made prebendary of this Cathedral in 1770; and in 1793 was enthroned bishop of Bristol; from which See he was advanced to this of Peterborough, on the death of Bishop Hinchcliffe, and presided here above nineteen years. Dying, November 8, 1813, at the age of eighty-five, he was interred at the east end of his Cathedral; and was succeeded by

JOHN PARSONS, D. D. He was a native of Oxford, where he was born July 6, 1761; and after a scholastic education in the school belonging to the Cathedral, was removed to Magdalen College, and thence to that of Wadham, of which he became fellow in 1785. His first appointment in the church was to the livings of All Saints and St. Leonards, Colchester. In 1798 he returned to Oxford, on being chosen master of Baliol College, and was soon afterwards made vice-chancellor. He next had the deanery of Bristol conferred on him by the Crown; and on the 12th of December, 1813, was consecrated bishop of this See. After presiding here till March 12, 1819, he died at his lodgings in Baliol College, Oxford, where his remains were interred²⁸. The Rev. Edward Patterson, in a letter to the right honourable Sir William Scott, has given an interesting, but brief sketch of the character of his deceased friend, the bishop of Peterborough, from which the following sentence may appositely close this short notice: "In him his college has lost a second founder; the university a reformer of its abuses, a strict enforcer of its discipline, an able champion of its privileges, and a main pillar of its reputation; the public charities a liberal contributor and a powerful advocate; the church of England a conscientious professor of its doctrines, and a temperate, but firm defender of its rights; the house of peers a discerning, upright, and active senator; and the nation at large a true, loyal, and sober patriot²⁹."

²⁸ In the chapel of his college is a monument to his memory, and in the hall is a portrait of him.

²⁹ "Annual Biography and Obituary," 8vo. 1820.

HERBERT MARSH, D. D. Margaret professor of divinity in the University of Cambridge, was advanced to this See as a compliment and reward for his zealous literary exertions in the cause of England against France, and of Protestantism against Romanism. This learned professor and prelate is author of several volumes on these subjects, and has consequently involved himself in controversy³⁰. As a proof of the Right Honourable William Pitt's approval of Mr. Marsh's "History of the Politics of Great Britain and France"³¹, he settled on the author five hundred pounds a year.—Patronized by the Earl of Liverpool, he was first made bishop of Llandaff in 1816, and thence advanced to Peterborough in 1819. On the last appointment his pension ceased.

However gratifying it would be to my own feelings to give a brief memoir of his lordship's literary productions, I find it incompatible with the limits and intentions of this brief History of Peterborough Cathedral; and they are too numerous, too much involved in controversial points of theology and politics, to allow the task to be accomplished in a small space, and without a careful examination of all the opposed writings.

³⁰ A list of his lordship's works is given in Watt's "Bibliotheca Britannica," vol. ii.

³¹ This work was first written in German, and translated by the author into English, two vols. 8vo. 1799. William Belsham having written a reply, in the way of "Remarks," Mr. Marsh was induced to take up his pen in a defence, which he published in 8vo. 1821.

Chap. III.

HISTORICAL AND DESCRIPTIVE ACCOUNTS OF THE BUILDING, AND ARCHITECTURAL CHARACTERISTICS OF THE ONCE MONASTIC AND NOW CATHEDRAL CHURCH, WITH REFERENCES TO THE ACCOMPANYING ENGRAVINGS.

It is a curious, as well as singular fact, that although a folio volume has been expressly devoted to “the History of the *Church of Peterburgh*,” the result of the studies and reflections of two clergymen attached to the foundation, scarcely any thing is recorded of a descriptive nature, and very little of the history of the edifice,—as if these subjects were unworthy of notice, or comment. That a building of such a size and of such importance demanded the especial attention of a local historian, will not be questioned in the present age; nor could it now be passed over with impunity; for at this time the antiquary, the scholar, and the man of science would join in requiring some information on the arts and sciences of our ancestors, as well as respecting their political and ecclesiastical history. It is at least as essential an object in the annals of mankind, as any of the petty wars of petty kings, the jealousies and quarrels of the religious orders, or the struggles between military barons and cloistered monks. These subjects, however, seem to have engrossed the chief attention of the first chroniclers; and these also occupy the pages, as they did the minds of the early historians. Matthew Paris and William of Malmesbury have transmitted a few facts respecting the great buildings which were erected by the monks; and Gervase of Canterbury, who was a witness to the splendid works carrying on in the Cathedral of that city, at the latter end of the twelfth century, has furnished us with some very interesting architectural information.

Before Bentham's time, who published his *History of Ely* in 1771, scarcely any topographer or antiquary deemed it necessary to enter into the history of an edifice, or to characterise its design and architectural features. That respectable author, influenced probably by his associations with Gray, the poet, (who was partial to the subject), Cole the antiquary, and Essex the architect, commenced this task, and executed it with much judgment and discrimination¹. Bentham pointed out a new source of rational inquiry and study, which has been diligently and ably pursued by several other antiquaries, aided by the illustrations of skilful artists; and their united productions have invested the subject with interest and importance. Though much has been done, and a great mass of scattered facts and varied information have been given to the public, we are continually making new discoveries, and eliciting new lights, which at once serve to stimulate and reward inquiry. Aided by these, it will be a pleasing and useful task to extract from the whole a luminous and philosophical history of the ecclesiastical architecture and arts of the middle ages. In previous pages will be found some notices respecting the times when different parts of the Church, &c. were erected; but it will now be necessary to bring these together, and endeavour to show the dates, and characteristic features of the whole edifice. If our evidence be not so full and conclusive as could be wished, it must be remembered that the archives of Peterborough Monastery were subject to the stupid and wanton destruction of Danish plunderers, and again to the fanatic and

¹ The following passage from Mr. Bentham's preface, explains his reasons for introducing the subject, and also shows that he was doubtful as to the propriety of introducing it.—“As my subject naturally led me to consider the particular modes of building used in this Church and Monastery, I have ventured to enlarge my reflections on that head by some general observations and inquiries into the state of Architecture at different periods. To some persons, perhaps, these reflections may appear of no great importance, or rather foreign to the main purpose, whilst others may view them in a very different light. I cannot help thinking that the history of what is called *Gothic Architecture* in this kingdom; its origin, progress, and state in different periods and ages, must afford an agreeable and useful entertainment to every curious and inquisitive mind; and I am apt to flatter myself, that the notices I have given, and the quotations I have made from our best and most antient historians, and other occasional writers relative to it, may be of use to such as may hereafter have occasion to make further inquiries into a subject, that is at present somewhat obscure, as having never yet been professedly treated of.”

frantic enthusiasts of the Cromwellian forces. Each of these seemed to take a pleasure in mutilating or destroying every thing which did not administer to their immediate prejudices or avarice. Knowledge was hateful to them,—“ignorance was bliss.”

That Peterborough Cathedral is a truly *Norman*² specimen of architecture few dispassionate and impartial persons will venture to deny, or even to doubt. It is true that a Monastery was founded here in 655, by Peada, as already shown; and that a Church was either built or commenced at that time, we may be assured, from the marvellous relation of Hedda, in Swap-ham's MSS., and of Hugo Candidus³, the latter of whom says he saw the large stones which had been laid in the foundations. According to the latter writer these blocks were so large, “that eight yoke of oxen could scarce draw one of them⁴.” Whatever was the size or character of the building then raised, it is recorded that the whole was reduced to ruin by fire in 870; and that other fires occurred, and wanton ravages were committed, in 966, 1013, 1069, and in 1117. In the latter year it is related that the conflagration continued for nine days, when “a furious wind arising blew the fire and live coals upon the abbot's house⁵.” A *new Church* was commenced on the eighth of the ides of March, 1117, by Abbot John de

² I cannot consent to discontinue this phrase, although it offends certain critics, who manifest more prejudice than discrimination in their reprobatory animadversions. That the Normans not only employed a peculiar style and character in the buildings of their own province, and in England, after they possessed this country, is sufficiently proved by history, by the older edifices still remaining, and by the admission of the best informed antiquaries. It seems to me therefore absurd, as well as false, to say there is no Norman architecture—that the term is misapplied,—that the Normans were incompetent either to invent a novelty in art, or improve upon any thing of their Saxon predecessors. The instance of the building before us, which is said by its monastic historians to have been raised between the years 1117 and 1250, is sufficient evidence to confute the reasoning, or rather dogmatic assertions, of those who wish to exalt the Saxons by depreciating the Normans: and we have still a stronger confutation of this theory in the style and general character of the Trinity Chapel at Canterbury, the history of which is well authenticated and generally credited. That it is a novelty and great beauty in architecture can only be disputed by those who are blinded by prejudice, or influenced by obstinacy and bad taste.

³ Patrick, in Supplement to Gunton's History, &c. p. 228 and 229.

⁴ Gunton's History of Peterb. &c. p. 2.

⁵ Patrick's Supplement, p. 273.

Sais, or Seez, a Norman⁶; but it is not mentioned what part of the building was raised during his abbacy. We must conclude, therefore, that agreeably to the general, if not universal practice, the first part erected was the eastern, or *altar end of the choir*; and we learn from the authority already quoted, that the *chancel* was finished by Martin de Vecti, 1140⁷. The transept, three stories of the tower, and Thomas à Becket's Chapel, were built by William de Waterville, after 1160, during his abbacy⁸. The same person also founded the Chapel of St. Nicholas, at the western gate, and raised the upper part of that Gate-house, as already noticed in page 20. We have also seen, in the same page, that *Abbot Benedict* carried on the works which were commenced by his predecessor, and that he likewise began others. Gunton observes, that not pleased with the *Nave* of the church⁹, "he built it after a better manner, from the lantern to the porch, as it now is;" that he finished Becket's Chapel,—“built a large and goodly house of stone, for several officers, which was standing in our age,—erected the great gate leading to the Monastery, and *over* it the Chapel of St. Nicholas, both which are yet standing¹⁰.” Dean Patrick corrects an error which Gunton committed respecting Becket's Chapel, by showing that it was at the western gateway, and not between the arches of the west front of the church. The MS. Chronicle of Abbot John explicitly states, “Ad an. MCLXXV Solomon Prior Eliensis factus est Abbas Thorneyensis, et Benedictus Prior Cantuariensis factus est Abbas Burgi. Qui fecit construere

⁶ Patrick's Supplement, p. 272.

⁷ According to Dean Kipling the *choir* “was begun upon in the year 1117 and finished in 1139.” Epitome, p. 32.

⁸ Dean Kipling says “the *cross ailes*, or *transepts*, were built between the years 1155 and 1175.” Epitome, p. 32.

⁹ History of Peterburgh, p. 26. The same author, and also Governor Pownall, Archæologia, vol. ix. p. 146 and 150, ascribes the “*painted ceiling* at the top,” as it now is, to Benedict; but this is not likely. It was neither the fashion of the times, nor consonant to such a noble style of building as the nave of this church, to be surmounted by a flat, boarded, painted ceiling. According to the late Dean the *nave* was built between the years 1177 and 1193.

¹⁰ The Chapel of St. Nicholas appears to be on the northern side of the gateway, not over it, as stated by most writers, and as also inadvertently mentioned in a previous page, 29.

totam navem Ecclesiæ Burgi ex lapide et ligno a turri usque ad frontem; et ex capellam in honorem sancti Thomæ Martyris ad Portam Monasterii." Patrick, from Swapham, also states that he began "that wonderful work *juxta bracinum*"¹¹, but did not live to finish it.

The buildings and architectural improvements which were added to the Monastery and Church by *Robert de Lyndesey*, when prior, entitle him to particular notice and commendation. It seems that before his time (1214) the *windows* of the Church "were stuffed with reed and straw;" and that he filled thirty of them with *glass*¹²: he also made one window in the *regulare locutorium*, another in the chapter-house, one in the dormitory, and three in the Chapel of St. Nicholas. Besides this general glazing, he augmented the dormitory, and built some private chambers and a larder. He made a new "inward gate," and stables for the abbot's horses, the *vivarium* near the churchyard, and built halls at Collingham and Stowe, a chapel at Kettering, and several other appendages to the abbot's manors, and to the churches attached to the Abbey.

Martin de Vecti built a *gate-house* to the Monastery after 1133, but Gunton says he cannot tell which. The same author also asserts that De Vecti was a "great builder, and was industriously occupied during his twenty-two years' abbacy in repairing and perfecting the buildings."

Between 1233 and 1246 many architectural alterations were made in the Monastery by *Walter de St. Edmunds*, who, Patrick asserts, "applied himself to enlarge both the buildings and revenues of the Church." It is not stated that he made any additions to the Church itself, although it was newly dedicated in his time. The buildings raised by him were a new

¹¹ This word occurs in the Will of Rotheram, archbishop of York, in 1493.—"Volo quod caro mea, corpus meum putridum sepeliatur in *Brachio* boriali capella S. Mariæ in ecclesiæ mea Eboracensi, ubi feci tubulum marmoreum. See Ducange, "Glossarium ad Scriptores," &c.

¹² That the windows of such a building should have remained unglazed from the finishing of the choir to this time, nearly one hundred years, must excite surprise; for we know that as early as A. D. 675 Benedict Biscopius had introduced glass into England, which was previously unknown here; and that Wilfrid, bishop of York, glazed the windows of the church of St. Andrew at Hexham, as well as of other churches. See Bentham's *History, &c. of Ely Cathedral*.

entrance to the refectory, and other appendages to his palace, as well as a *bovarium* at the Abbey, and another at Castor.

The building of that splendid and original design, the *western front*, with its three lofty and elegant arches, its ornamented gables, numerous pinnacles and spires, is not pointed out by the monkish chroniclers; nor does Mr. Gunton, or Dean Patrick make any efforts to ascertain its origin and history. Dean Kipling thinks that the "transepts, at the west end of the nave, were raised in Abbot Walter's reign," (i. e. between 1233 and 1246); and assigns as a reason, that in 1237 a council was held in London, when it was ordered that all English Churches, then completed, should be consecrated within two years, and that this was newly consecrated "by the bishop of Lincoln in 1238." According to a notice in the MS. of Abbot John this ceremony was performed by two bishops in 1237. "*An. MCCXXXVII quarto nonarum Octobris, dedicata est ecclesia de Burgo, a duobus episcopis, viz. a Sancto Roberto Lincolnensi et Exoniensi episcopis*"¹³. In the absence of all documentary evidence on this subject, I must venture to refer this interesting feature of the Church to the times of Acharius and Robert de Lindesey, whose united government extended from 1200 to 1222. It is evident that the former abbot was devoted to the interests of his Monastery, being eminent, according to Dean Patrick, for "order, honesty, kindness, and bounty." The good deeds of Lyndesey are fully detailed by the Dean, but the western front is not noticed as any part of his works; and it may be safely inferred that the introduction of the new, or pointed style, and the continuation of the building, from the western end of the nave to the finishing of the whole front, occupied several years.

"That goodly edifice called the *Infirmery*," and the chapel at the west end, dedicated to St. Lawrence, were, according to Gunton, the works of *John de Culeto*, or *Calcato*, who presided here from 1248 to 1261.

The *Lady Chapel* on the north side of the choir, with an entrance from

¹³ The bishop of Exeter at that time was William Brewer, and the prelate of Lincoln was Robert Grossthead, or Grosseteste, highly celebrated for his learning, and for his resistance to the power of Rome, of whom Pegge has published an interesting memoir, 4to. 1793.



Drawn by P. Williams, from a Sketch by H. Caterwile

Engraved by H. Smith.

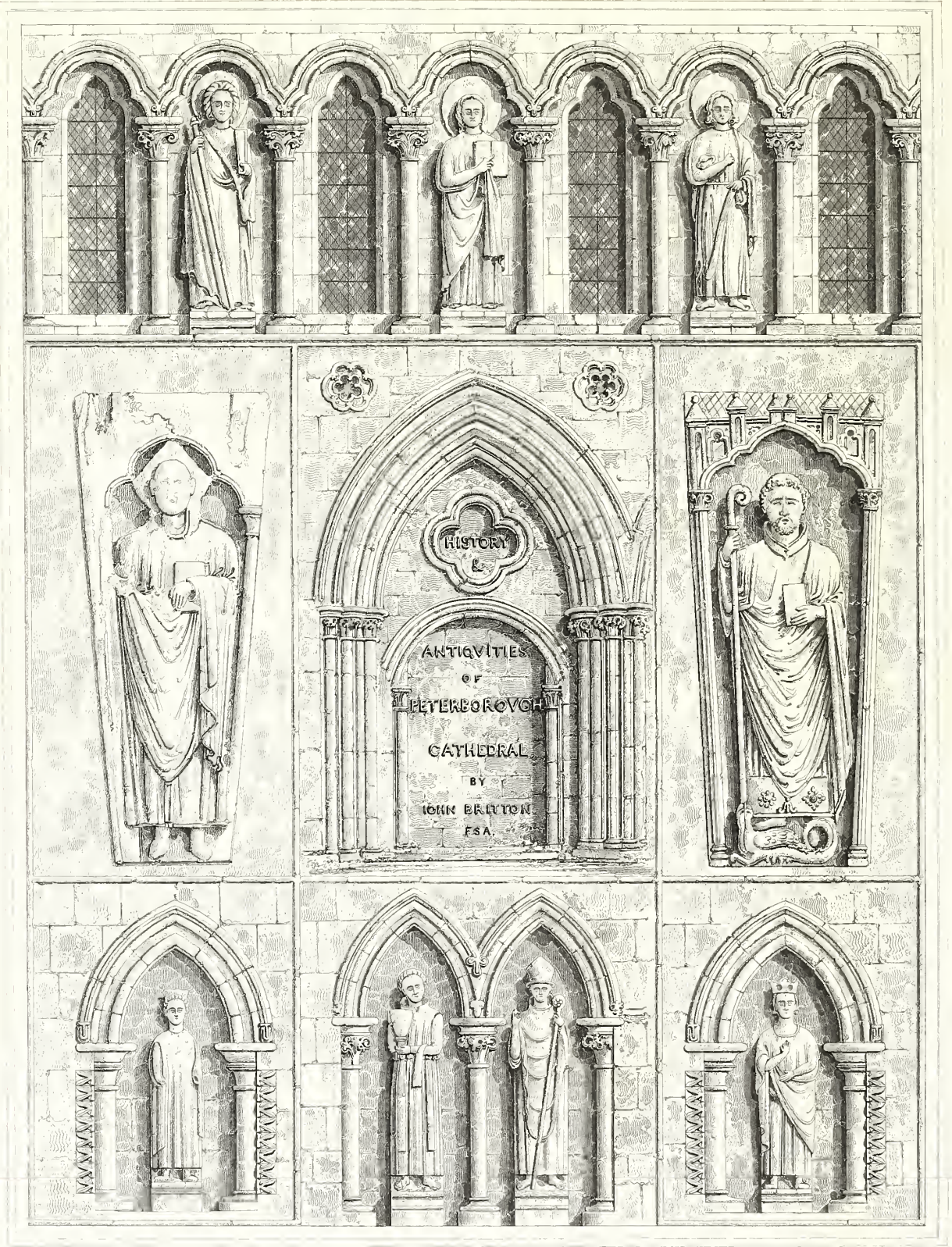
THE WEST FRONT OF ELY CATHEDRAL.

To the very Reverend JAMES HENRY ADDISON, Dean of Peterborough, late Prof^r of Greek in the University of Cambridge.

This plate is dedicated by the AUTHOR

London: Published in a 4to. by Longman & Co. Paternoster Row.

Printed by Eyre and Spottiswoode.



Drawn by E. P. L. & J. W. H.

Engraved by J. Le Keux

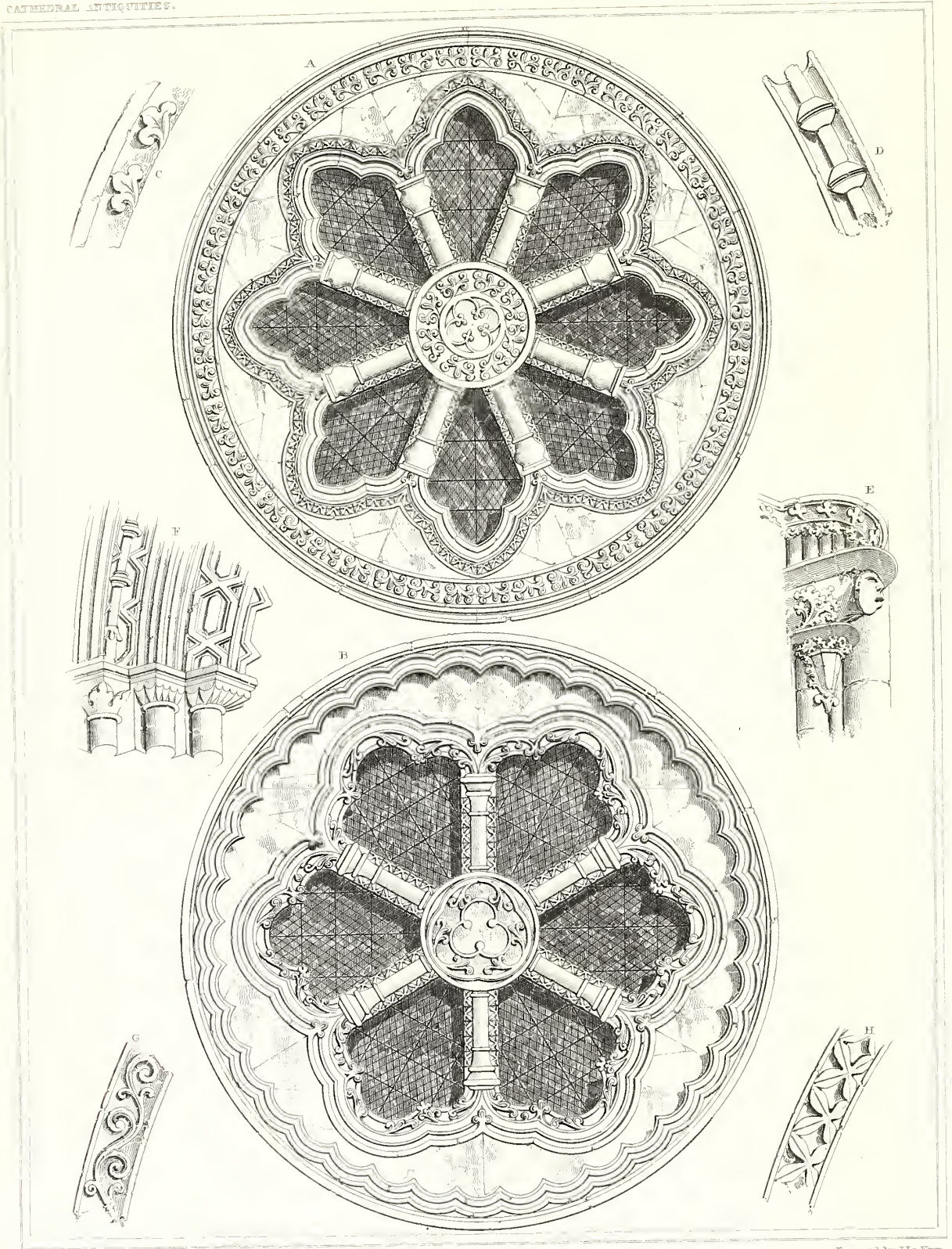
PETERBOROUGH CATHEDRAL.

NICHES, & WEST FRONT.

To the REV^d FRANK PRATT B.C.L. Prebendary of Peterborough Cathedral &c this plate is inscribed by the
AUTHOR

Printed by Barnett & Son

London. Published June 1827 by Longman & Co. Paternoster Row



Drawn & Measured by E. Moore Arch^t

Engraved by J. Le Keux.

PETERBOROUGH CATHEDRAL.
CIRCULAR WINDOWS, & DETAILS. WEST FRONT

Printed by Eyre and Spalding.



Drawn by W. Bartlett, from a Sketch by R. Cattermole.

THE ELY CATHEDRAL.

EAST END.

To the RIGHT REVEREND MAURICE, LORD BISHOP OF ELY.

AUTHOR

London: Published by Longman & Co. 1840.

Engraved by J. H. Kent.

Printed by Deighton.

the aisle, was wholly erected by William Paris, prior, during the abbacy of Richard de London, who presided here from 1274 to 1296. This abbot is said to have erected the "*great steeple* wherein the bells hung," two of which were called "*les Londres*." It is difficult to account for the discrepancies we meet with in the statements of different writers: we find that John de Caleto, the previous abbot to de London, gave "a great bell to the Church," with his name inscribed on it; and this would not be likely to have been done had there not been a tower to receive it¹⁴.

The *central porch*, or *chapel*, in the middle arch of the west front, is not only an anomaly in the design, but its origin, purpose, and utility, have occasioned much doubt as well as differences of opinion. Dean Kipling admits that he "can say nothing with certainty (on the subject), except that Mr. Gunton's account of it is throughout erroneous¹⁵." From its style of architecture, and its analogy to the filling in of the aisle windows, and of many other windows, we are justified in attributing the whole to the end of the thirteenth, or beginning of the fourteenth century, when some considerable alterations must have taken place in the Church. Godfrey de Croyland, who presided here from 1299 to 1321, according to Gunton, "was a great builder, adding much to his Monastery, but we cannot say which, for they are long since demolished, only the *great gate-house*, over which was the chamber called the knight's chamber, is yet standing¹⁶."

The next important feature in the buildings of the Church is the chapel, or *chapels at the east end*, which we have already seen (page 26) was commenced by *Richard Ashton*, about 1440, and finished by *Abbot Kirton*, about 1500. The monograms and initials of both abbots appear in different parts of the building. On the *Gateway* of entrance to the *deanery* is a monogram of a kirk, or church and a tun, with initials and arms plainly indicating that it was raised by Abbot Kirton, or Kirkton.

¹⁴ In the time of Henry VIII. his commissioners report that "in the two steeples at the front, bells, ten:" whence it is evident that both towers were then furnished with bells, although that on the southern side is not only deprived of them, but is reduced in height.

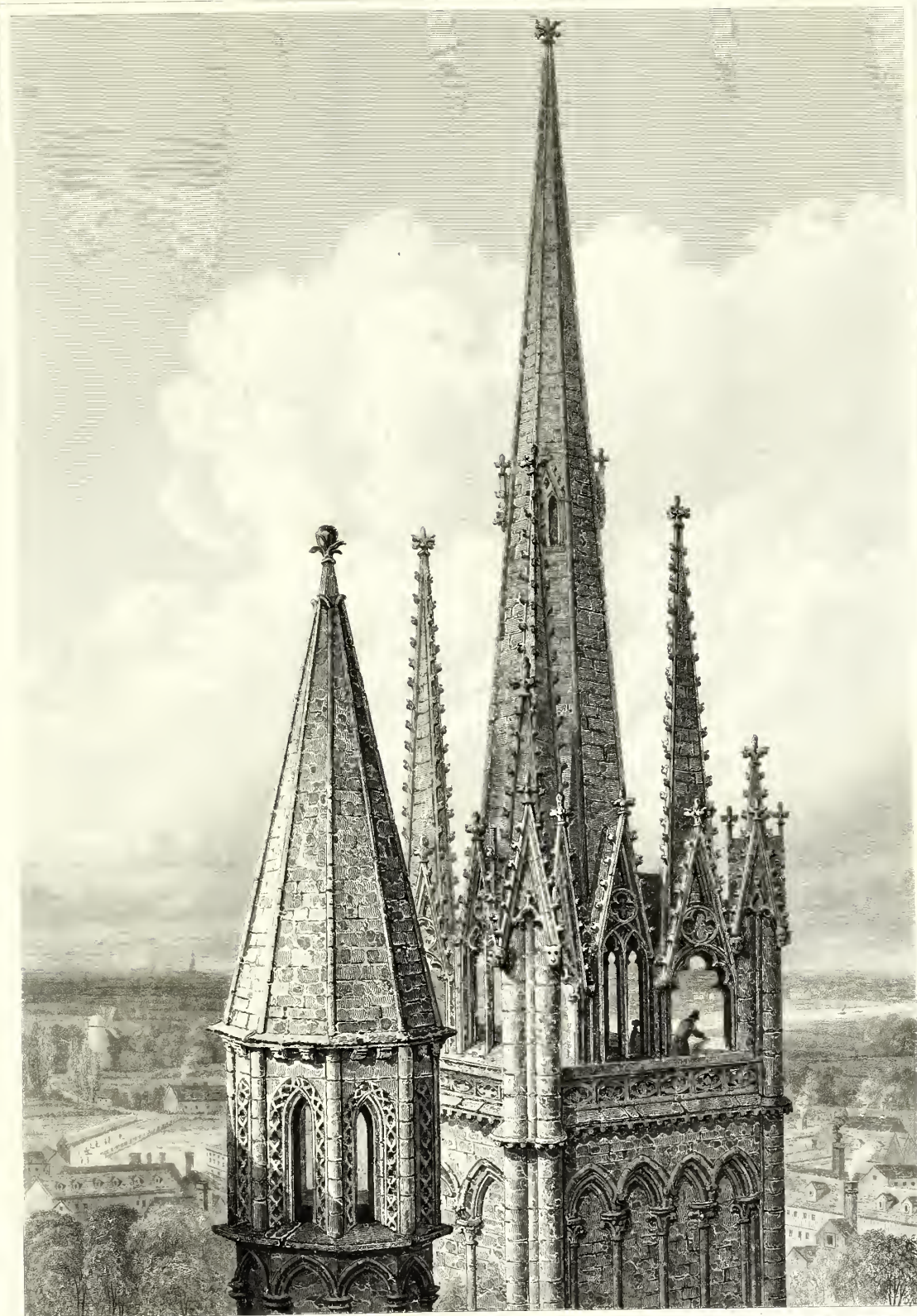
¹⁵ Epitome, p. 33.

¹⁶ History, &c. of Peterburgh, p. 40.

Such are the historical dates recorded of the buildings, and these are certainly important and interesting. Without such evidence few architectural antiquaries would be inclined to consider the age of the nave so late as 1180, as it is generally believed that the pointed style was commonly adopted at that time. Beneath the great lantern-tower we find two pointed arches employed; and it appears that this part of the Church preceded the nave in date.

It now remains to point out to the stranger and general reader the principal features and architectural members of the building; and this will be rendered easy to the writer, and familiar to the reader, by the aid of the accompanying illustrations. The Cathedral of Peterborough, though seated in a completely flat country, where scarcely an inequality of surface is perceptible for some miles in extent, is a conspicuous object from every road of approach to the city. The clustered spires and pinnacles at the west end, and the lantern tower of the centre, are seen towering above, and mixing with the houses and the umbrageous scenery of the place, and serve to indicate the architectural magnitude and character of the edifice, as well as the ecclesiastical establishment of a city. From different stations to the west, the more elevated parts of the building may be said to form the most pleasing and picturesque group; as the central tower seems to combine with the various pediments and spire-pinnacles of the front. At other points from the south-west and north-east, the artist will find some interesting compositions, in which the whole building rises boldly and unites pleasingly with the various forms of trees which abound in this prolific soil. The prospect of the Cathedral and city from the meadows to the south-west¹⁷ is not regarded so picturesque as it appears more to the westward, where the whole groups better, and where there are several trees to aid and improve the composition. It must be admitted, however, that neither the Cathedral, nor the city of Peterborough, can rank high in the scale of picturesque beauty. Even on closer examinations, and after surveying

¹⁷ An engraving from this point has lately been published in Robson's "*Picturesque Views of the English Cities.*"



Drawn by W.H. Bartlett.

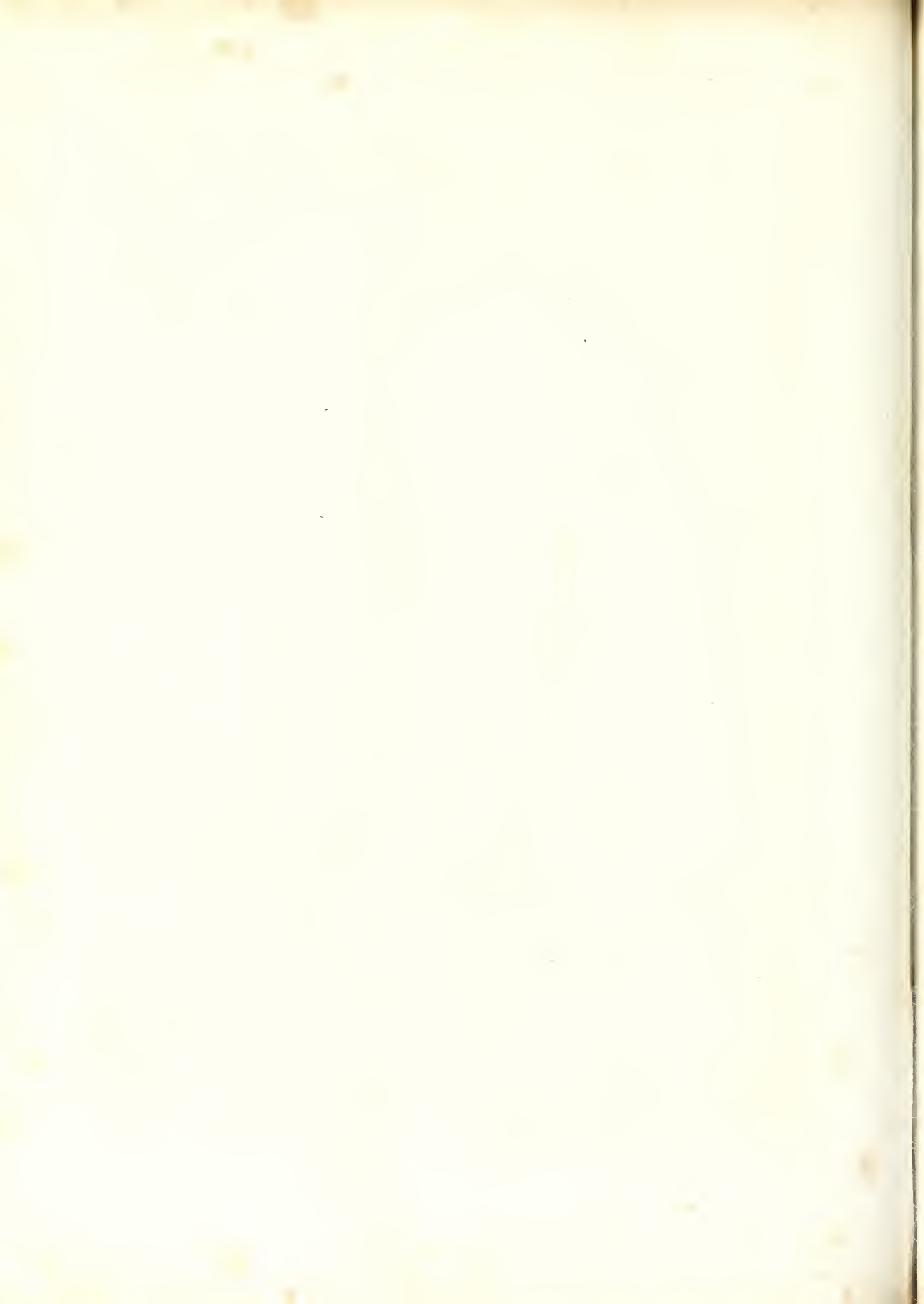
Engraved by J. Le Keux.

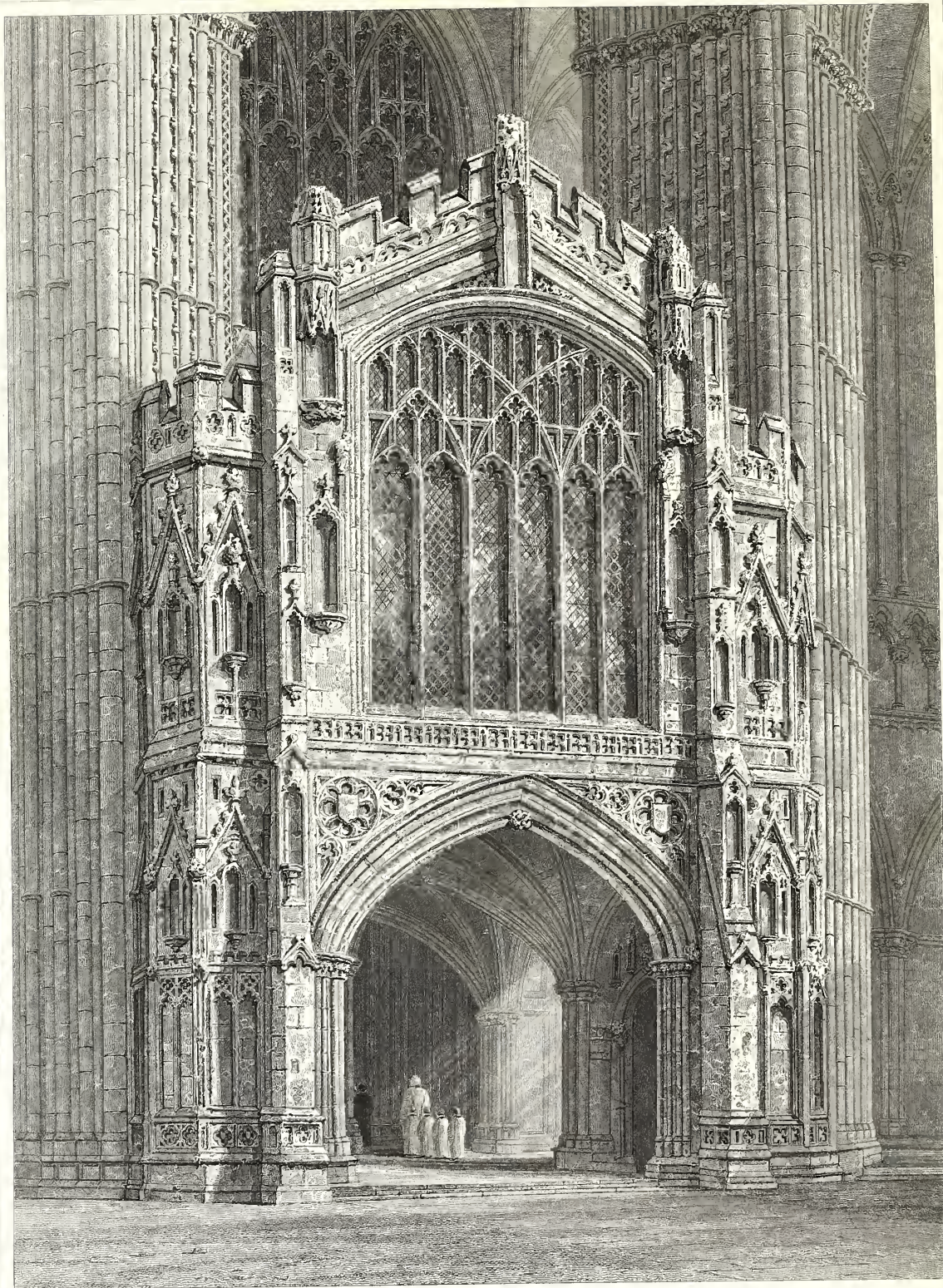
EXETER CATHEDRAL.
STEEPLE, PINNACLES &c. OF THE SOUTH WESTERN TOWER

TO EDWARD BLORE ESQ^r ARCHITECT: this plate is inscribed by his old & sincere friend
J. BRITTON.

Printed by Murray & Sons

London: Published March 1. 1838. by Longman & Co. Paternoster Row





Designed by G. Cattermole.

Engraved by J. Le Roux.

PETERBOROUGH CATHEDRAL.

VIEW OF THE LIBRARY, WEST FRONT.

TO SPENCER MADAN, D.D. Chancellor of the Diocese &c. this plate is inscribed by
THE AUTHOR

Printed by Hayward

London Published June 1 1827 by Longman & Co. Paternoster Row

the whole exterior of the Church, we find that plainness, simplicity, and grandeur are its marked characteristics. Every part of the building may be readily and easily viewed by the stranger; and in this respect its situation is unlike any other Cathedral in England, but that of Lichfield. The whole edifice, excepting the end of the southern transept, is insulated, unobstructed, and unincumbered by extraneous buildings. There the gardens and walls of one of the prebendal houses abut on, and shut out the lower part of this member of the Church; but it is likely that even this will be removed in the course of the great improvements now in progress. To the present Dean and Chapter the inhabitants of the city are certainly much indebted: every approach to the Cathedral, as well as the cemetery and courts around it, are laid out with the greatest attention to personal comforts, and to pleasing effects. Before the western front is a large square court, with grass plats and gravelled walks: there is a carriage drive in the centre, and three sides are bounded by respectable houses and old trees. To the south is a range of antient buildings, in the midst of which is a fine tower gate-way of entrance to the bishop's palace, whilst to the west is an old tower gate-way, communicating to the city, but separating it from the Cathedral precincts. Abutting on this gateway is the Chapel of St. Nicholas, already referred to, and now used as a school-room. A row of private houses extend from this chapel to the north, whilst an old wall, fronted by a line of fine elm trees, bound that end of the area. At the eastern extremity of this wall is the richly sculptured portal, or gateway of entrance to the deanery, represented in the title-page of this volume. Between this building and the north-west angle of the Cathedral there was formerly an embattled wall, separating the court-yard, already described, from the cemetery, which extends round the north, east, and part of the south sides of the Church. This cemetery abounds with tomb-stones, it having been formerly the only burial place of the citizens. Another piece of ground is now provided at the western extremity of the city; and in this respect, as well as in the manner of laying out and embellishing the old "church-yard," the Dean and Chapter have imitated one of the best practices of the Parisians. Here, as in "Père la Chaise" at Paris, the graves are planted and embellished with

willows, laurels, pines, and various trees, shrubs, and flowers. Thus a scene, which heretofore, like most of the burial grounds of England, was filled with weeds, briars, and other offensive objects, is now pleasing to the eye of the observing stranger, and soothingly delightful to those whose affections and sorrows are associated with objects beneath its turf.

A small square court-yard, on the south side of the nave, extends from the western side of the transept, and occupies the area of the old cloister: (see the *ground plan*). A narrow paved passage continues from this to the south-western angle of the front,—and thus conducts us round the whole building. In attempting to point out to the reader the general architectural features and characteristics of the exterior of the Church, it seems most natural to begin with the chief entrance, or western front, and thence proceed to other parts of the edifice.

WEST FRONT.—The magnificent and original *western front of this Church* is not only much admired by all classes of visitors, but is a general theme of comment and praise with men of science and taste. As a composition it possesses both merits and defects; but the former greatly preponderate over the latter. Its extreme outline forms a regular square, and its outer perpendicular lines are nearly straight, without breaks and without graduations. These are certainly not beauties; and in construction also, though it has sustained the “wear and tear” of at least six centuries, and has been sadly neglected at some time, we detect errors which tend to impeach the skill of the architect. The accompanying Engravings, PLATES II. III. IV. V. VI. VII. IX. XI. and XII. will amply and clearly illustrate the whole design and forms of this façade; and the following description, within quotation marks, by the *Rev. T. Garbett*, a minor Canon of the Cathedral, will define every part, and explain each peculiar feature¹⁸.

¹⁸ This gentleman having taken considerable pains to make an elaborate drawing of the front, and having for that purpose examined and investigated its whole design and individual parts, is peculiarly qualified for the task of describing it: and whilst I tender him thanks, I cannot withhold my approbation of the judicious and well intentioned Essay which he has published, entitled “A brief Inquiry into the antient and present State of Hereford Cathedral, with an attempt to classify its Architecture, and Suggestions for its Renovation and Improvement,” 8vo. 1827.



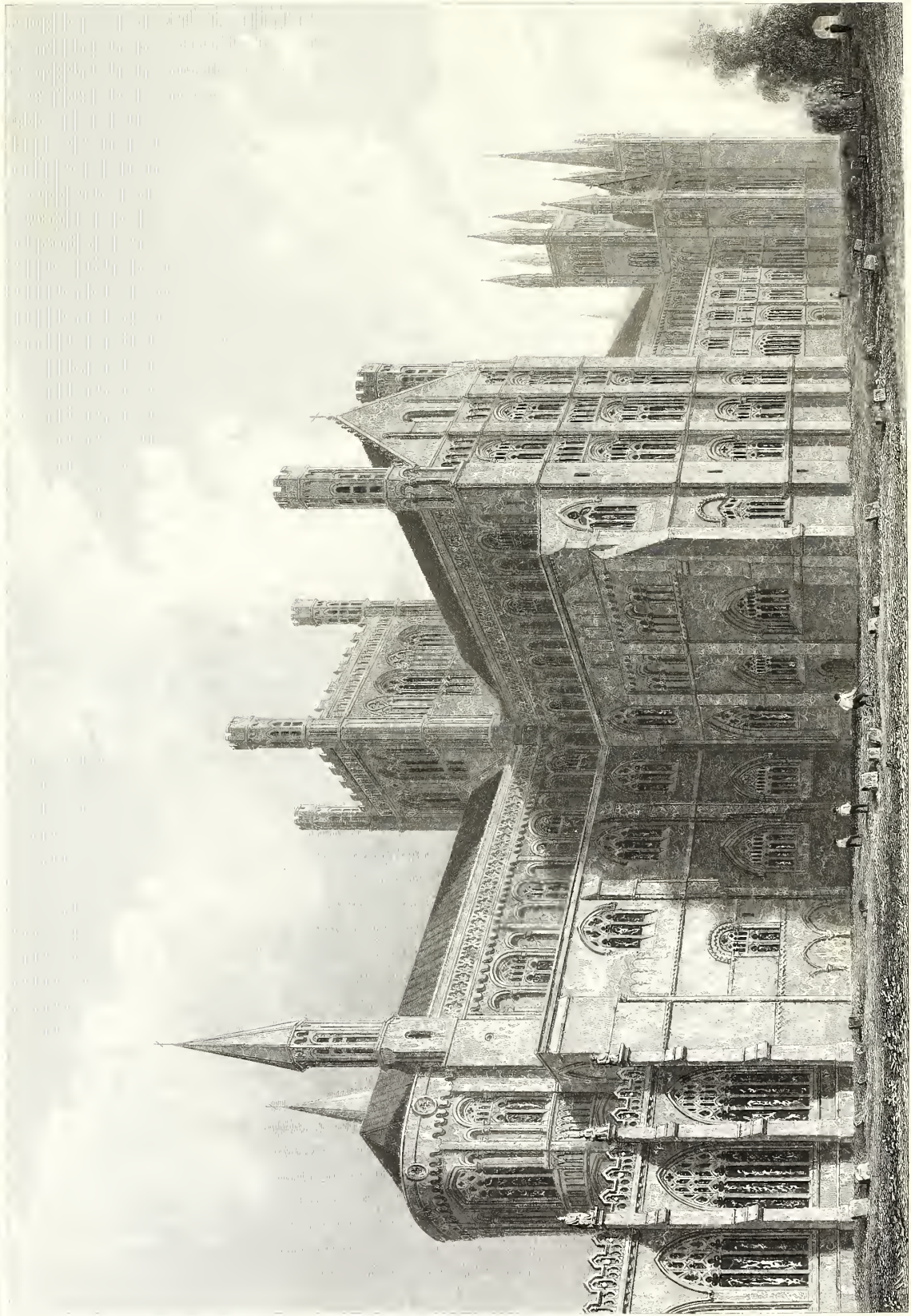
Engraved by J. Le Roux

PETERBOROUGH CATHEDRAL.
VIEW OF NORTH WESTERN TOWER & TRANCEPT.

By RICHARD PARKING BERRY, ESQ. an admirer & Patron of embellished literature, this plate is introduced by J. BIRCHTON.

London, Published March 1. 1828. by Longman & Co. Paternoster Row

Printed by Daymond



W. H. Bartlett del.

J. H. Vaux sc.

PETERBOROUGH CATHEDRAL.

VIEW OF THE CHURCH FROM THE N.E.

TO HENRY ELLISON ESQ. of BEYKLEY, a patron of embellished literature &c. this plate is inscribed by
J. BAUFON.

London. Published April 1. 1810. by Longman & Co. Paternoster Row.

Printed by Haywood

“ There was, perhaps, little or no interval between the completion of the nave in the *circular* style of architecture, and the erection of the north-west tower, in the *lancet*, or first style of the pointed. The original plan of the front, like that of Lincoln, comprised, no doubt, two towers rising at the western extremity of the side aisles of the nave, having a Norman base with circular lights, and an additional transept, projecting north and south beyond the line of the side aisles. But before this design could be carried into execution, architecture itself had undergone a change; pointed arches were substituted for circular ones, and slender isolated columns for the clustered shaft, or solid cylinder. Hence the difference in style of the tower just referred to: the string-moulding at the base of it, together with the superstructure, and the pinnacles and pediment, which surmount the adjacent transept, being all of a later order than the work of the nave: and hence also the union of both styles in the transept itself,—its lofty arches parallel to the side walls, being highly pointed, but with the zigzag ornament, and resting on Norman shafts; and the door-ways of the front having circular heads, in accommodation to the arches of the nave, but with pointed mouldings and pillars.” (These characteristics will be clearly understood by reference to PLATES I. II. V. and XI.)

“ The tower, towards the south, appears never to have been finished, although unquestionably included in the architect’s design. The present base, above the transept, is of a comparatively modern date, and altogether inferior to the work of the north-west tower. In the progress of great undertakings it not unfrequently happens that fresh objects present themselves to the mind, which at first were not thought of. Such appears to have been the case in respect of this Cathedral, the architect of which, while completing the front, seems to have caught a new idea—that of erecting two lofty turrets beyond the outer angles of the transept, towards the west, and of converting the intermediate space into a sort of piazza, by arches constructed in front of the nave and closed in above by a vaulted roof. This idea, so unique and at the same time so splendid, he was enabled to realise; and posterity, at the distance of six centuries, beholds with ineffable delight and admiration a composition, the outlines and details of which, for their

beauty and variety, render it one of the noblest façades in existence.—Towards the north and south are two lofty turrets, flanked at the angles by clustered shafts, rising from a projecting base and crowned with spires, the height of which, from the ground, makes a square with the breadth of the front. The space between these turrets is occupied by three pointed arches, reaching the whole height of the upper walls of the nave and resting on triangular piers, which are faced with clustered shafts like those of the turrets, and terminate in octangular pinnacles, resting each upon a square basement, and divided by a moulding into two stages, the upper one of which is perforated with narrow lights, edged with the dog-toothed quatrefoil. The sides of the piers are lined with isolated columns in channelled recesses, each column sustaining a ribbed moulding of the arch above, and the whole series being finished with interlaced and foliated capitals.

“The centre arch is narrower than the outer ones, the reason of which will appear when we look at the situation of the door-ways opening into the side ailes of the nave. Had the architect designed the three arches of equal breadth, the piers which sustain the centre arch must have stood immediately in front of these door-ways, or the outer arches must have been so contracted as to bring the turrets within the line of the transept, and thereby conceal, in part at least, the towers behind.

“This circumstance of itself shows that the turrets, piers, and arches, as they now exist, formed no part of the original plan. The interstices between the pillars which sustain the centre arch differ from those of the outer arches, in that they are chequered at regular distances with clumps of foliage, as if exuberance of ornament were designed to compensate for inequality in other respects. This inequality has been since still further obviated by the erection of a porch, which, after a minute inspection, appears to have been inserted by way of support to the central piers, both of which had previously swerved from the perpendicular, as may still be seen. Over each arch rises a lofty pediment, bounded by the *wave* and *billet* ornaments, and surmounted by a perforated cross. The spandrils formed by the base of the pediments and the arches beneath, severally contain, first, a deeply recessed quatrefoil, above this two trefoil arches, and still higher two pointed arches, resting on

slender pillars and filled with statues,—and also a hexagon, the featherings of which clasp a human head.

“The pediments contain, each a large circular light, with other apertures and niches. The circle of the central pediment is divided by mullions into eight lights, under trefoil arches radiating from an orb. Those on the sides are divided into six lights, the featherings of which are very beautiful. The mullions, or radii, are all faced with small pillars and capitals, and lined with the dog-toothed quatrefoil. The outer moulding of the central circle is composed of closely compacted trefoils, that of the others has the wave ornament. At the base of each circle is a series of trefoil arches, resting on isolated columns, four of which admit light into an apartment above the vaulting, and three contain statues. The intermediate spaces, formed by the circle and the pediment, contain two niches, one on each side, and another above, all filled with statues. The niche in the apex of the central pediment contains a statue, apparently of St. Peter, to whom the Church is dedicated, representing the apostle with the mitre, pall, keys, and other insignia of the bishop of Rome. (See *PLATE III.*, erroneously figured v.)

“The turrets, before mentioned, are divided by the round moulding and string courses into six stages, which are empannelled in front with arches of different forms and dimensions. In the first stage from the ground, and rising from a channelled base, are two lofty pointed arches resting on slender pillars. In the second stage are four trefoil arches similarly supported; this range is continued round the facings of the inner wall immediately over the doorways, and forms the base of the windows. The third stage contains one pointed arch, intersected by a pillar in the centre, with curved mouldings, forming two lesser arches; which last are again subdivided by pillars, sustaining one circular arch in the centre, and segments of arches on the sides.

“The interstices above contain two trefoil arches, with brackets at the base for figures. The mouldings of the outer arch, with the sides of the pillars and all the subdivisions, are studded with the dog-toothed quatrefoil. In the fourth stage are two deeply recessed pointed arches, resting on clustered pillars; immediately over these is a string course of stemmed

trefoils, which is continued round the front, the transepts, and the base of the north-west tower, together with the more modern base towards the south. In the fifth stage are four trefoil arches, like those of the second stage: these lie parallel with those at the base of the pediments, already described, and with those also of the side transepts. The sixth stage contains four long and narrow pointed arches, having corbels in the space above, and resting, like the whole series of arches below, on slender isolated columns, with prominent foliated capitals: above these is a string course of rosettes, forming the base of the parapet. Thus far the two turrets are strictly uniform; but in the parapets, by which they are surmounted, and in the pinnacles, which terminate the clustered shafts, there is a marked difference.

“The parapet of the north turret consists of the wave ornament, with double featherings and intersections: the pinnacles at the angles are hexagonal, corbelled at the base of the pyramid with human heads, and finished above with crockets and finials.

“The parapet of the south turret contains a series of quatrefoils, while the pinnacles at the angles are beautifully blended with the clustered shafts, so as to form a regular and continuous course and termination: the mouldings are carried up in high pointed pediments, and from these a cinquefoil arch at each angle, surmounted also by a pediment with a quatrefoil in the spandril, connects them with the spire in the centre, and sustains a lofty triangular pinnacle, which, like the pediments below, is decorated with crockets and a finial. In this respect the south spire differs from the other, which has no connection with the side pinnacles. Both are pierced with pointed windows in two ranges, four in each range, divided by mullions, and crowned with crocketed pediments; and the apex of each is terminated by a finial and cross, included in the extensive repairs carried on by the present Dean and Chapter.

“The style of these spires, with the parapets and pinnacles, marks them out as a later work than the turrets beneath; and we may infer from the similarity of their details to those of the porch, that they formed a part of the repairs and alterations, which the whole front appears to have under-

gone, when that appendage was inserted; and when the central window of the nave was enlarged, and that, and the others which now enliven the inner wall were filled with perpendicular tracery. The porch is vaulted with stone, and is entered by an obtuse arch, over which is an elliptical window, divided by mullions into six lights under cinquefoil arches, which are again subdivided in the head into lesser arches.

“The spandrils formed by the curve of the arch, and the base of the window, are enriched with circles, clasping shields of arms, and rosettes with other devices. The arch and window are bounded by buttresses, which are broken by offsets and empannelled with niches. Beside these, the porch is flanked with staircases, one on each side, forming three parts of an octagon, and leading to an apartment now used as a library. The summit is closed in with an embattled parapet, having a pediment at each end, and one in the centre. The surface of the walls is enriched with canopied niches, pilasters, brackets, panel work, and string courses in all the wildness and profusion which distinguish the last stage of Gothic architecture.

“Besides the arch before mentioned, the porch has two smaller arches, north and south, parallel with the piazza formed by the great arches and piers of the front, and keeping up the communication with its opposite extremities. Over these also are mullioned windows, with blank interstices.

“The great window of the nave, the outer arch of which is obviously an alteration from the original design, is divided by mullions into five lights,—those of the side ailes into three lights, both under cinquefoil arches,—and the lancet window of the transept into two lights, under trefoil arches: these windows are parted, each by an embattled transom into an upper and lower range of lights, and the heads filled with subordinate tracery.

“The door-ways beneath are exceedingly rich, and, in point of execution and delicacy of detail, perhaps the finest portions of the front. The central door-way is divided by a pillar, rising from a carved cylindrical base, into two smaller arches; but the whole design and finish cannot be made out in

consequence of the introduction of the porch, the foundation and butments of which are built against it.

“The arches of the side door-ways are lined with isolated columns, receding in the manner of perspective: the ribbed mouldings between these columns, the interlaced and pendent foliage of the capitals, and the multiplied mouldings of which the arches above are composed, cannot be too closely examined, or too much admired. This is that peculiar style of Gothic Architecture, in which the beauty of the pointed arch, with its accompaniments, is best discerned; and therefore it is that judges are wont to give it the preference over all subsequent alterations and refinements. The spaces between these door-ways, like those of the windows over them, are empannelled with pointed arches, subdivided by smaller arches, and resting on slender pillars.

“From the brief description thus given of this stately *front*, the reader will perceive that it was begun in one age, and finished, as we now behold it, in another. Some discrepancies of style may therefore be expected to present themselves, but these are so eclipsed by the grandeur of its leading features, that the eye takes in the whole as a single conception, and overlooks, in its contemplation of such a magnificent association of objects, the marks of difference that exist between the efforts of earlier and later genius.”

Passing from the west towards the east, by the northern side of the Church, we view in succession the small transept at the north-west angle, the whole northern side with its lofty transept, the aisle of the choir, the new work closing round the semicircular east end, with the upper part of that end, also its two original, perforated, pinnacled turrets, the lantern tower, and the entire extent of the clerestory. The whole of this range of building, being divested of extraneous objects, may be examined in detail, and also from a single point, as shown in the engraved view from the north-east, which should be figured, *viii*. At the east end, the bold buttresses, large windows, peculiar parapet and pinnacles (if seated statues may be so named), are exhibited to view, as seen in *PLATE x*, which also displays the

style and decoration of the upper part of the apsis, and the eastern elevation of the *south transept*. An antient Norman door-way is cut through the wall of this transept, and formerly communicated with a *slyp*, or covered passage, from the cloister to the infirmary, and to other conventual buildings¹⁹.—There is a singular variety in the design and construction of this transept, which is not easily accounted for. Against its western wall is a vaulted room, or rooms, now used as a plumbery and a vestry. Modern door-ways are cut through the walls from the church and from the cloister court to these rooms, whilst the old entrance from the aisle is closed up. The southern and western walls of the *Cloisters* remain, and contain a singular variety of tracery mouldings, columns, and door-ways. There are also two door-ways to the southern aisle of the nave, both having semicircular arches, with slender shafts at the sides, and with archivolt mouldings, adorned with the chevron and other Norman ornaments. Opposite to these door-ways, at the south-east and south-western extremities of the cloister, are two other door-ways having pointed arches, surmounting others of the circular form, enriched with sculptured mouldings and figures²⁰. The architectural style of these openings are indicative of the middle of the twelfth century, whilst the arcade mouldings, at the eastern end of the same wall, may be regarded as having been the design of about 1180: the *lavatories* in the same wall, as already stated, were made about 1220; and there is one door-way in the western wall, now closed, which the learned Dr. Ingram of Oxford decidedly ascribes to the Anglo-Saxon age, and to Anglo-Saxon workmen²¹. A

¹⁹ At the Cathedrals of Winchester, Canterbury, Gloucester, and Norwich, we find a similar *slyp*, still remaining. It separated the transept from the chapter-house, and was a passage of communication between the cloister and church, and to certain monastic offices.

²⁰ One of these forms part of the title-page to the fifth volume of “*The Architectural Antiquities of Great Britain*,” and the other is represented, but with the opening supposed to be walled up, in the centre of the engraved title-page to this volume. This singular design shews a lofty pointed arch, with numerous deep mouldings, springing from tall slender shafts, enclosing a lower semicircular arched door-way, above which is a quatrefoil aperture, or window.

²¹ This arch-way is represented, and also described at page 208, in the volume referred to in the former note.

narrow passage conducts the visiter by the south-western tower again to the western front.

A more minute description of the varied exterior features and peculiarities of this building might be easily given; but fearing it would be deemed uninteresting to the general reader, I am induced to forbear,—and refer to the pictorial language of the annexed Engravings, which the artists and connoisseurs of all nations can read. By examining the ground plan, with the Plates, numbered II. III. IV. V. VI. VII. VIII. IX. X. and XII. a stranger may obtain clear information of general form, exterior features, arrangement of parts, styles and peculiarities of the windows, buttresses, parapets, pinnacles, towers, and spires, which enter into, and constitute the composition of this edifice. A few remarks on those parts of the building delineated in the prints, may be deemed useful by some readers. The western front has been already fully described by my learned friend, Mr. Garbett; and the illustrations of this part of the Church are so ample and so explicit, that its whole design, as well as its construction and embellished details, must be readily understood and appreciated. The design of the northern and southern transept of this front, with the elevations of the western, or small transept, may be seen delineated in PLATE VII., which is a representation of the northern end of that transept, with which the opposite wing corresponds, as shewn by the print referred to: the northern transept is surmounted by its gabled end and pinnacles, backed by the bell tower, which is also crowned with pinnacles and flanked by a staircase tower, terminated at the apex, with four angular pinnacles and a central spire. This engraving also represents the character of the buttresses, the lower tier of windows to the aisle, a series of semicircular arcades extending the whole length of the building, and which originally terminated the height of the outer walls of the triforium. These walls have been raised, and a series of pointed arched windows inserted at a time much later than the original work. Ten compartments of windows, between flat buttresses, make up the external elevation of the aisle of the nave. The elevation of the western face of the north transept is clearly defined in PLATE XIV., whilst the end of the same

transept, and its eastern side, are shewn in PLATE VIII. This print, and that figured x., will illustrate the whole exterior of the eastern end of the Church. Within small circular niches, round the upper part of the choir, are seven busts; and on the string course, or cornice, of the new building, among various ornaments, are the names and monogramic signs of abbots *Kirton* and *Ashton*, the architects or builders of this incongruous, but splendid appendage to the Church.

INTERIOR.—Solidity and massiveness of construction characterise the interior of this Church. It seems to have been designed for eternity. Not only the main walls and columnar piers are strong, and arranged with a view to secure permanency; but the arches and every ornamental member partake of the same character. Like the Egyptian, and the Grecian Doric temples, of remote ages and of distant nations, this edifice—in its nave, transept, and choir, impresses the mind with sentiments of awful veneration. Grandeur and sublimity are the concomitant elements of its effect; and whilst the scientific visiter is engaged in analysing these characteristics, he necessarily reverts to the persons—to the times—and to the religion which jointly combined to produce such a noble edifice. The pagan temples of refined Greece, and of pompous Rome, have obtained almost boundless praise²². All artists and antiquaries, who have published their opinions on those venerable remains of former times, have lauded their merits—have panegyrised their every feature, whilst the same writers have either entirely passed over, or but slightly adverted to, the complicated and truly interesting edifices designed and raised by the Christian architects of the middle ages²³. These buildings have at length obtained their due and proper

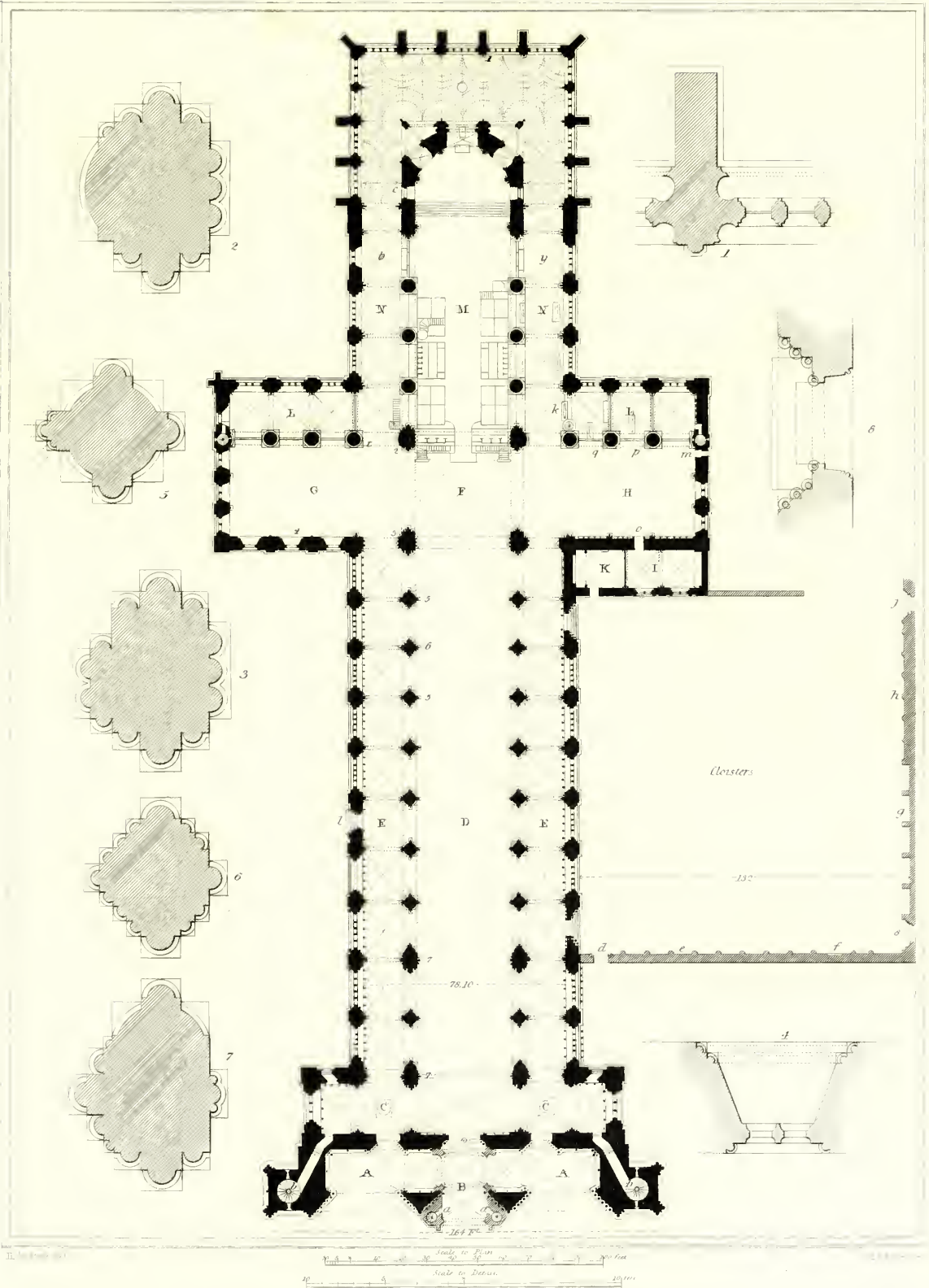
²² It would occupy much space to notice the numerous volumes and opinions that have been published by different travellers on the Architectural Antiquities of Greece and Italy. Those by *Eustace* and *Forsyth* are certainly the most popular, and must be familiar to almost all readers that take an interest in those subjects. A very valuable work has been published by the Rev. Thomas S. Hughes, one of the Prebendaries of this Cathedral, on “Sicily, Greece, and Albania,” in two volumes, 4to. 1820.

²³ As contradistinguished from the Pagan architecture of former ages, I venture to designate buildings raised for Christian rites, by the term *Christian architecture*; and though innovations in language may be reprov'd, and are repugnant to the feelings of many persons, yet all are

share of attention; and it will be found that a careful study of them will amply reward the professional architect as well as the antiquary. Replete with science in their various parts of construction,—offering to the artist fine examples of form, outline, and picturesque arrangement, they also exhibit to the historian and archæologist fertile themes for study, and for critical investigation: it may indeed be safely affirmed, that there is not any one class of subjects more important, and more deeply interesting than the Cathedrals of this country.

The ground plan and PLATES V. XI. XIII. XIV. XV. and XVI. will serve to illustrate the general design, arrangement, and varied styles of architecture, which characterise the *interior* of the building. By PLATE I. it is seen that the enclosed area consists of a sort of vestibule, at the west end, a nave and two ailes, a transept with an eastern aile, a choir with two ailes, and bounded at the east end by a large decorated apartment called the new building. The vestibule forms a continuation of the nave and the ailes on the floor, but exhibits a different style of architecture in its columns, windows, arched roof, and details, and extends laterally, beyond the ailes on both sides. These peculiarities are defined in PLATES I. V. and XI. The nave and its ailes display a uniform style of architecture in their arches, piers, triforia, and walls; but the windows of the clerestory, triforia, and ailes are all of a later date, and are evident insertions in the original walls,—excepting indeed the exterior walls of the triforium, which appear to have been raised, and a new roof formed when some great alterations were made to the Church. As already noticed, the ceiling, or inner roof of the nave, consists of painted boards, and that of the transept is of the same material: thus not only the architectural character of those lofty parts are deteriorated, but the obtrusive and spotty style in which they are painted offend the eye and injure the apparent magnitude and effect of the building. The ailes are

agreed that the word *Gothic* is not only incorrect but is absurd, and ought to be exploded.—In my estimation the term *Christian* is at once strictly applicable, correct, and descriptive of that original class of buildings invented for, and applied to ecclesiastical purposes. By *Christian architecture* I embrace in the whole genus, and particularize the species by adjunctive names. See “*Architectural Antiquities of Great Britain*,” vol. v. page 31.



RETEREDITION OF THE CATHEDRAL.
GROUND PLAN, & PLAN OF EAST.

properly and appropriately vaulted, as shewn in PLATE XIII., which view also delineates the forms and styles of the capitals, bases, and demi-columns, surrounding the great shafts; the form and dressing of the aile windows, the form of the groin-ribs, and the manner in which the walls, beneath the windows, are adorned with interlaced semicircular arch-mouldings. Some of the capitals of these small columns consist of snakes, or monsters' heads, with the shaft issuing from the mouth. On the eastern side of the transept is an aile, as defined in the plan, and in PLATE XIV., the southern division of which is separated into three chapels, or oratories, as they were originally appropriated, but now used as appendages to the choir. Over this aile is a triforium, behind an arched screen, which extends along the ailes of the choir to their junction with the new work.

The *lantern*, at the intersection of the nave and choir, with the transept, is open to the vaulted roof, as shewn in the sectional part of PLATE XIV. In the same print is displayed the section of one of its lofty arches, and an elevation of that between the tower and the choir, which assumes the pointed form, although undoubtedly built with the circular work of the choir and nave. This contemporaneous use of the semi-circular and pointed arches prove that the latter form was known to, and practised by the Christian architects about the middle of the twelfth century, although the former constituted the prevalent style. Large circular, octangular, and polygonal columns, with arches of the horse-shoe shape, were in use at the same time; whilst the chevron, billet, nebule, and trowel ornaments were employed in the mouldings, string courses, filling in of the arches, and in the blocking courses. Of the *choir* we have no representation, which I much regret; for the semi-circular form of the altar end, and its general design and details, would have formed an interesting view. The columns, arches, triforium, and clerestory nearly resemble the same features in the transept; but the effect, and particularly the eastern termination, are different, and of peculiar character. Its vaulted roof is boarded, but assumes an imitation of the florid pointed style,—being disposed in several compartments by thin ribs. Over the altar end it is painted in patterns resembling floor-cloth. The

two eastern windows are filled with a collection of painted glass, of varied patterns and colours; whilst the central window of the building, behind the altar, is filled with vivid modern stained glass. The fitting up of the choir, in its throne, stalls, pulpit, and seats, is very poor and mean; and the small screen behind the altar is equally petty. These defects are soon to be remedied, and it is presumed that the choir of Peterborough Cathedral, at no distant period, will vie with some of the more sumptuous churches of the country. The ailes of the choir correspond very nearly in their general forms of vaulting, arcades, and other features with those of the nave and transept, as indicated in **PLATE XV.** The view represented in this print is taken from the new building at the east end, and displays the lofty narrow-pointed arch, which separates the Norman work of the aile from the new building of the Tudor species. Whilst this print exhibits the junction of these two dissimilar and discordant parts of the buildings, the **PLATE** figured **XVI.** defines the whole design, and elaborately ornamental character of the new building. The analogy between this and the magnificent Chapel of King's College, Cambridge, will be immediately recognised by the architectural antiquary,—as in the elaborate fan-tracery and bold bosses of the roof there is great similitude.

The foregoing descriptive remarks, aided by the sixteen prints which embellish this volume, will furnish the reader, it is hoped, with full and satisfactory information respecting the whole, and the subordinate parts of Peterborough Cathedral Church. It cannot be deemed irrelevant to notice, in the next place, the various reparations and embellishments which have been made here since the fabric has been placed under the government of a Dean and Chapter.

REPAIRS, &c. To Humphrey Austen, by whose care the Swapham MS. was preserved, and who was precentor at the time Cromwell's soldiers committed havock already described, much credit is due, not only for this act, but for procuring a subscription to preserve and repair the fabric.

In the year 1662, many repairs were made to the church during the time of Dean Rainbow; when the seventh part of the fines of the Dean and Chapter

was appropriated to that purpose. It was also ordered, in the chapter-minutes, that the "dotation of a hundred pounds be yearly appropriated towards repairs²⁴." *Dean Cosin*, who had been exiled in France for about eighteen years, was reinstated here in 1660, and exerted himself in the re-establishment of the church duties. He gave three hundred pounds for church repairs, and at another time expended forty pounds on a tomb to the memory of his wife. Bishop Laney gave a hundred pounds towards repairing one of the "great arches of the church porch, which was fallen down in the late times²⁵." In 1681, above fifteen hundred pounds were required "to repair and amend several breaks and defects in the church;" and most of the prebendaries then subscribed ten pounds *per annum* each.

Considerable repairs and alterations were again required about 1780, at which time the mean gothic screen behind the altar, and the equally mean organ screen, were erected. It is not generally known, and it will be scarcely believed, that the late Mr. Carter was consulted, and gave designs for these subjects; for the style and ornaments are rather of the Batty Langley, than of the Carter school; and it cannot but excite astonishment that an artist, who knew so much, and was so severely censorious of others, could have given such designs. There seems no other way of accounting for it, but by supposing that he made very slight drawings, and sent them to Peterborough, where they were put into the hands of an ignorant and clumsy carpenter. Again in 1791, the same gentleman was consulted by Dean Sutton, the present archbishop of Canterbury, respecting some proposed alterations in the choir, and furnished drawings for that purpose. [All Mr. Carter's sketches are in my possession²⁶.]

²⁴ Previously only fifty-four pounds per year were applied to this purpose; and at the present time there is no other fund provided for keeping in repair, or for the improvements of this large building. All the rest of the large sums yearly devoted to this purpose are voluntarily given by the Dean and Chapter.

²⁵ Patrick, History of Peterb. p. 332.

²⁶ These sketches are arranged in thirty-seven folio volumes, and seem to comprise a series of all which he ever made during his extensive tours over England. The volumes also contain numerous letters from Mr. Gough, Sir Richard Hoare, Mr. Ives, and other persons, containing commissions and directions. In a letter addressed to the chapter clerk at Peterborough,

The turrets at the angles of the centre tower, which appear to have been raised under the direction of the late Dean Kipling, neither accord with the style of that tower, nor with other turrets of the Church.

A new era and better taste have at length arrived:—the clergy are generally qualified to appreciate the genuine styles of Christian architecture, and are aware that their judgment would be impeached were they to direct or sanction incongruous or capricious innovations. It is now the fashion to assimilate all new works to the older parts to which they are attached.

Architects have qualified themselves to do this, and know that, by doing so, they secure more credit to themselves than by exercising the most fertile fancy in invention. Recently much has been done in the Cathedral of Peterborough, and much more is projected and in the progress of being carried into execution.

Extremely limited in fabric funds, this noble church must have fallen to ruins, but for the personal exertions and sacrifices of its members. On the present occasion we find more than common zeal and liberality manifested. By the appeal, which will be recorded in a note, and the names of certain noblemen and gentlemen who have promptly come forward with subscriptions to ornament the church, and adorn its interior, we see that Englishmen are willing to assist in such laudable objects when the clergy themselves are liberal and sincere²⁷.

Mr. C. begs him to direct "the minster carpenter" to fill up the tracery, &c. of the windows to the ailes of the choir, in order that he might finish his drawing "of the design of the new choir." The carpenter's explanations are rather curious specimens of orthography and syntax. He writes: "I an a Nother person has Taken all the pains we coud to inform you of the windows I think you will understand the drawings—these windows is of the same design and of one same bignesse by," &c. At this time Mr. Carter gave designs for some alterations to the mansion at Elton in Northamptonshire, the seat of the Earl of Carysford.

²⁷ Nearly all the English Cathedrals are distinguished by the sumptuous decorations of their choirs. The stalls, screens, thrones, &c. are replete with sculptural and carved embellishments; not so that of Peterborough: there the reverse is notorious, the whole of the original choir having been destroyed in the civil war, and some mean pews of deal wood having been substituted about ninety years ago. To remedy this defect, and make this part worthy the magnitude and noble character of the church, the present dean and chapter have volunteered a liberal subscription, and exerted themselves to obtain donations from other persons. By an order of the dean

The plan now commenced comprehends a new organ screen of stone, and the entire new fitting up of the choir with stalls, throne, pulpit, and altar screen. The organ screen is designed in the style of the age of Edward the First, and consists of an entrance into the choir, under a richly moulded pointed arch, surmounted by a crocketed canopy. On each side of this entrance are four deeply recessed niches, with projecting canopy heads, surmounted by acute pointed pediments, both of which are enriched with crockets and terminated

and chapter, the following Address has been extensively circulated, and its effects have been very successful:—

“The *altar screen*, and the *screen which separates the choir from the nave* of this church, together with the organ gallery, the stalls, and all the woodwork of the choir, although in good repair, are well known to be unworthy of the magnificent structure to which they belong.

“The Dean and Chapter, having lately made their utmost exertions in substantially repairing the Cathedral, and in restoring the architectural ornaments of the exterior, are anxious to complete their work, by remedying these deplorable defects of the interior. With this view they have procured plans and drawings, of an appropriate character, from Mr. *Edward Blore*, an eminent architect in London. But the funds of the church are, and ever must be, inadequate to so great an undertaking. They, therefore, think it their duty to adopt an expedient, which has been successful in some other cathedrals on similar occasions, by respectfully announcing their design to the nobility, gentry, clergy, and other inhabitants of the diocese of Peterborough, and of its neighbourhood, with a hope of obtaining the favour of their assistance.

“The whole expense of the projected work will exceed five thousand pounds. The Dean and Chapter have themselves voted a thousand pounds towards it, being the largest sum which their means will allow: and they have individually added their personal subscriptions, in aid of this object, to the amount of a thousand and fifty pounds.

“If the subscription be not sufficient, the contributions will be returned to the respective subscribers.

PETERBOROUGH,
July 31, 1827.

“By order of the Dean and Chapter,
“JOHN GATES, CHAPTER CLERK.”

In pursuance of this address, a sum amounting to above five thousand pounds has been subscribed, and consequently the works are commenced. A new organ screen, with stalls, throne, seats, and fitting up of the choir; also an altar screen, &c. are therefore to be executed forthwith in a substantial manner, and in a good style. The designs, as stated above, are by Mr. Blore, whose extensive knowledge of Christian architecture, and industrious habits, eminently qualify him for the task: and I cannot doubt but the whole, when finished, will redound to his own credit, and to that of the clergy of the cathedral. As a memorable event in the history of the fabric, I subjoin a list of the contributors, and amounts of their respective subscriptions; and thus place them on a more permanent record than any painted or engraven

by finials. The angles of the screen are finished, and the sides of the entrance flanked with octagonal spiral turrets, the various stages whereof are enriched by crocketed canopies. The side canopies are separated by projecting buttresses, finished with canopied tops: all the spandrels are filled with shields; those of the entrance to the choir are further enriched with diaper-work. The whole of the screen is surmounted by a parapet of open trefoils. The passage into the choir is arched over with moulded ribs,

inscription in the church could effect. My own aid in such a cause must be taken in good wishes, and in personal advocacy; for it is painful to assert that after fifteen years' zealous exertions, and great pecuniary advances in illustrating the history and architecture of the English Cathedrals, the balance of accounts is *against* the author.

In the ensuing list, I have classed the names according to the amounts, from £1000 to £5.

Dean and Chapter of Peterborough, £1000.

The Right Honourable Earl Fitzwilliam, £500.

Rev. Spencer Madan, D.D. £400.

At £.200 each.—The Archbishop of Canterbury, The Bishop of Peterborough, The Dean of Peterborough.

At £100 each.—Rev. Jos. Stephen Pratt, Rev. Jos. Parsons, Rev. William Tournay, Rev. Richard Lockwood, Lord Viscount Milton, and Mrs. Barnard.

At £.50 each.—Venerable Archdeacon Strong, Rev. Thomas S. Hughes, William Walcot Squire, Esq., Mr. Justice Bayley, Lord Sondes, Earl Spencer, Jesse Watts Russell, Esq., Edward Brown, Esq., Colonel Madan.

At £.25 each.—John Gates, Esq., Venerable Archdeacon Bonney, Venerable Archdeacon Bayley, William Bate, Esq. Earl Brownlow.

At £.21 each.—Mrs. Parsons, John Baron Howes, Esq., Sir J. Scarlett, M. P., John Forster, Esq.

At £.20 each.—Rev. William Mansfield, Christopher Jeffery, Esq., James Yorke, Esq., W. R. Cartwright, Esq., M. P. Rev. Philip Fisher, D.D. Lord Viscount Althorpe, Sir James Langham, Bart. Hon. and Rev. Henry C. Cust, Sir Robert Heron, Bart., Messrs. Simpson, Mewburn, and Miller, Rev. Samuel E. Hopkinson, Lord Strathavon, Rev. Hugh Hughes, Allen Edward Young, Esq., Rev. William Forster, J. Madan Maitland, Esq., William Alexander Morland, Esq.

At £.15.—Rev. Septimus Hodgson.

At 12 Guineas.—William James Smith, Esq.

At 10 Guineas each.—Thomas Atkinson, Esq., Thomas White, Esq., Rev. William Strong, Rev. Christopher Wordsworth, D. D., Sir Rd. Brooke de Capel Brooke, Bart., Edward Gibbons, Esq., William L. Hopkinson, Esq. M.D., William Custance, Esq., John Whitsed, Esq. M. D., Rev. John Hopkinson, Mrs. King, Colonel Vaughan, Dr. Harrison, Mr. William Buckle.

resting on columns. The sides are pannelled to correspond with the style of the screen. The whole of the fitting up of the choir is in the style of Edward the Third, more particularly in imitation of the Lady Chapel of Ely Cathedral. On each side of the entrance are four stalls, over which is an assemblage of rich tabernacle work enclosing the choir organ. On the south side, the space between the piers is appropriated to seats, or closets, for the families of the dignitaries of the church, surmounted by

At £.10 each.—Rev. John Hopkinson, Precentor, Rev. William Head, Rev. Thomas Mills, Rev. Thomas Garbett, Rev. John Boak, Benjamin Ball, Esq., Rev. John Bringham, William Lawrance, Esq., Fenwick Skrimshire, Esq. M. D., Thomas Bowis, Esq., Mrs. Stevens, Mrs. Ibbetson, William George Porter, Esq. Mr. Morris Tonge, Mr. Thomas Cheshire, Rev. Henry Freeman, Mr. James Hoyes, Mrs. Smith, Mrs. Cox, Miss Cox, Rev. Jos. Pratt, Messrs. Crisp and Ball, Rev. Thomas K. Bonney, R. F. and W. Pate, Rev. Josiah R. Buckland, D. D. Charles M. Clarke, Esq., William Watson, Esq. Hon. and Rev. George Spencer, Hon. and Rev. Richard Cust, Rev. Thomas Sikes, Rev. Robert Roberts, D. D. Hon. and Rev. George Gordon, Rev. Charles Child, Mr. Head, Daniel Yorke, Esq., William Hopkinson, Esq. Hon. and Rev. Henry Watson, Rev. Richard Buck, The Mrs. Beharrels, Rev. H. Y. Smythies, Edward Jenkins, Esq., Rev. Henry Portington, Rev. Robert Boon, Lady Frances Fitzwilliam, Admiral Stopford, Miss Penelope Frances Madan, Mrs. Hopkinson.

At 6 Guineas each.—Mrs. Mirehouse, Mr. Charles Jacob, Mr. Charles Dowse.

At 5 Guineas each.—Mr. Francis Buckle, Mrs. Walton, Earl of Euston, Rev. H. J. Wollaston, Thomas Walker, Esq. Thomas Goodman, Esq. Thomas Goodman, Jun. Mr. Samuel Buckle, Mr. John Bains, Miss White, William Bowker, Esq. William Gates, Esq. Rev. Heneage Finch, Mrs. William Hopkinson, Rev. William Whewell, Mrs. Tournay.

At £.5 each.—Mr. John Wilson, Mr. John Speechly, Mr. John Salman, Mr. Edward Larking, Mr. Thomas White, Jun. Mr. William Edwards, Rev. Christopher Hodgson, Mr. Daniel Ruddle, Mr. William Southam, Mr. John Thompson, J. G. Arnold, Esq. M. D. Captain Underwood, Mr. Benjamin Bull Goodman, Mr. John Molecey, Henry S. Thornton, Esq. Rev. William Roberts, Rev. John James, Charles Fred. Yorke, Esq. Mr. William Core, Mr. William Daniells, John Broughton, Esq. Rev. Daniel Twining, Rev. Francis Tenant, Rev. John Miller, Mrs. Hopkinson, Mrs. Bousquet, Dr. Wright, William Tyler Smith, Esq.

A summary of which is—One at £.1000—One at £.500—One at £.400—Three at £ 200—Six at £.100—Nine at £.50—Five at £.25—Four at £.21—Seventeen at £.20—One at £.15—One at 12 Guineas—Fourteen at 10 Guineas—Forty-seven at £.10—Three at 6 Guineas—Sixteen at Five Guineas—Twenty-eight at £.5—One at 3 Guineas—One at £.3—Two at 2 Guineas—Fourteen at 1 Guinea—amounting in the whole to £.5021. 11s.—*June*, 1828.

galleries, the fronts of which are finished with rich canopy work. Before the two westernmost piers are seats for the minor canons, surmounted by rich canopies; and fronting the next pier, eastward, is the bishop's throne, consisting of a rich canopy, terminated by a lofty spire of open tracery. The arrangement of the north side corresponds with the south, excepting the pulpit, which is placed against the second pier from the west, and is formed of an assemblage of rich canopy work, with a base of quatrefoils and other details. In front and advancing into the choir near the centre are seats for choristers, lay clerks, and the king's scholars; and on the sides are three tiers of seats for the accommodation of a congregation. The fronts of all these, towards the choir, are finished with canopy work, and the sides with tracery. The whole of the work above described is to be executed in oak. The arches, adjoining the altar steps to the north and south, are to be occupied by entrances to the choir from the side ailes, consisting each of a centre and two side canopies, in stone. The altar screen, also of stone, will consist of a centre and two side canopies between the two easternmost piers, and of a series of canopies, running between the intermediate piers north and south, until they meet the entrances into the choir from the side ailes. The whole of the canopies described in the choir consist of ogee projecting arches, surmounted by straight pediments, finished with crockets and finials, and also with foliated spandrels. The entrance to the galleries, between the piers, is from the side ailes, and is formed, as well as the front of the gallery itself, of trefoil headed arches, of the time of Edward the First, and is to be executed in oak.

MONUMENTS, and Interments of distinguished Persons.—If the Monastic Church of Peterborough was ever adorned with monumental sculpture and brases, nearly the whole have been taken away and destroyed. The narrative already given, page 37, shews the wanton and reckless havock committed here by an army of frantic soldiers: and we cannot therefore be surprised at the poverty this church exhibits in monuments, shrines, chantry chapels, &c. Five effigies or relievos of old abbots, a few slabs, also a small number of mural marble tablets, and one large marble monument, with a recumbent

effigy, are all that remain to commemorate the eminent, or the less distinguished dead. Yet beneath the floor of this church have been interred two queens, two archbishops, several abbots and priors, with many of the bishops, deans, and other distinguished members of the establishment.

The most antient monumental trophy which is preserved in the church is a block of stone, called the *shrine* of the monks, who were murdered by the Danes in 870. It is placed beneath one of the arches behind the altar, and is ornamented at the sides and top with rude sculpture, representing twelve figures of saints or apostles, in low relief, with foliage, &c. In the south aisle of the choir are four antient monumental *effigies*, or rather figures in bold relief, on slabs, which formerly covered so many stone coffins. Two of these are delineated in the engraved title, PLATE XII. Three of them are ascribed to Abbots Sais, Andreas, and De Vecti. On the floor, in the aisle of the south transept, is an old figure in low relief, said to represent Abbot Hotot. These are the only antient memorials; but modern inscriptions on the north side of the high altar point out the names and places of sepulture of two archbishops of York, Elfric and Kinsius. Near the altar steps were interred Abbots Croyland, Deeping, Genge, Murcot, and Boothby, whilst the graves of abbots De Caleto and Woodford are pointed out in the south aisle of the choir. Priors Paris, Cliff, and Pighteste were interred in the north transept, and Prior William Exton in the south transept. John Chambers, the last abbot and first bishop, was interred in the south aisle of the choir.

The burial place of *Queen Katharine*, already noticed, page 26, was in the north aisle of the choir; and that of *Queen Mary* of Scotland was in the south aisle, nearly opposite the former; but there is nothing of a monumental kind to commemorate the places of sepulture of these two ill treated queens²⁸. Fortunately for the inquiring world—for the cause of virtue and truth, their names, merits and demerits—their frailties and their good

²⁸ Attached to the north wall of the altar, in the aisle, is a shrine or monument, which has been erroneously ascribed to Queen Mary. It is however a mélange of fragments, part of which was a shrine of St. Tibba.

qualities, with the same characteristics of their respective persecutors, are permanently recorded in the page of public history. To this every individual can refer, and this is too extensively disseminated ever to be forgotten, or obliterated. The first queen of Henry the Eighth was interred here in January, 1535-6, with some degree of regal pomp: and the almost broken hearted Mary, Queen of Scots, after being beheaded at Fotheringay Castle, was buried in the south aisle of the choir, August 1, 1587. Many interesting, but distressing particulars respecting the persecution, long imprisonment, trial, and execution of this Queen are recorded in Hunter's valuable "History of Hallamshire;" in Archdeacon Bonney's useful "Historic Notices, in reference to Fotheringay," as well as in Chalmers's "Life, &c. of Mary Queen of Scots," three vols. 8vo.; Miss Benger's "Memoirs of Mary Queen of Scots," two vols. 8vo.; also in the Rev. John Whitaker's "Vindication," three vols. 8vo. The story of a beautiful and persecuted queen, who suffered many years' rigorous confinement in various castles, and who lived at a time when poetry and romance were the prevalent literature of the age, could not fail of occupying much popular attention, and exciting much controversy. We consequently find that, from 1569 up to the present time, many writers have employed their pens in vindicating her character and memory; whilst others have endeavoured to impeach both, and justify her merciless persecutor. If it be stated that, at least, one hundred volumes, tracts, plays, &c. have been produced on the subject, I shall speak within bounds. See Watts's "*Bibliotheca Britannica*," vol. iii.

Were I to close the account of monuments and of *distinguished* persons, without noticing that very popular personage—"old *Scarlett*," I should scarcely be pardoned by some of the curious strangers who visit the Cathedral, and who think more *highly* of the *exalted* picture of the famous Verger than of any other object in the church. A full length portrait of him is fixed against the western wall, representing the venerable verger with his shovel, keys, whip, jacket, belt, black cap, &c. the costume of the times and insignia of his office. He had the honour, or misfortune, of interring two injured queens in the Cathedral, and died in July, 1594, aged ninety-eight.

There are some *antiquarian appendages* to this Cathedral deserving notice, but I can only appropriate a small space to them. First in rank and interest is the *Bishop's Palace*, which, as already remarked, occupies the site, and consists partly of remains, of the abbots' house. Although these venerable fragments of monastic architecture are mixed up with, and almost destroyed by the progressive alterations and additions made by different occupants, the following parts are left to gratify the antiquary, and to exercise his speculations. The present entrance hall is a curious vaulted apartment, with a single row of columns, extending north and south through the middle. Some of the cellars and other offices are also arched over, and supported on piers or columns. Two oriel, or bay windows, with the monogram of Kirton, project from the walls of "Heaven Chamber." The garden walls exhibit remains of the refectory and of other apartments, and also some beautiful columns, arches, sculptured bosses, &c. To the east of these are several lofty arches, clustered columns and arcades, belonging to a building called the Infirmary. North of the Cathedral is the Deanery-house and gardens, both of which have been greatly improved by the present worthy and learned occupant:—but excepting the entrance gateway, already noticed, there is little to detain and interest the architectural antiquary.

The following lines were formerly intended to characterise the Monasteries of Peterborough, and others in the neighbourhood:—

“RAMSEY the rich of gold and of fee,
 THORNEY the flower of many fair tree;
 CROWLAND the courteous of their meat and their drink,
 SPALDING the gluttons, as all men do think:
 PETERBOROUGH the proud,
 SAUTREY by the way—that old Abbay
 Gave more alms in one day—than all they.”

A CHRONOLOGICAL LIST OF THE

Bishops of Peterborough,

WITH THE CONTEMPORARY KINGS OF ENGLAND.

No.	BISHOPS.	Translated or Consecrated.	Died or Translated.	Buried at	Kings.
1	John Chambers	Oct. 23, 1541	Died 1557	Peterborough	{ Henry VIII. { Edw. VI. Mary
2	D. Pole, or Poole, LL. D.	Inst. . . Aug. 15, 1557	Depriv. 1559, D. 1568	Peterborough	Mary.
3	Edmund Scambler, D. D.	..... Feb. 16, 1560-1	Norwich 1584	Norwich	Elizabeth.
4	Richard Howland, D. D.	..... Feb. 8, 1584-5	Died June, 1600	Peterborough	Elizabeth.
5	Thomas Dove, D. D. . .	..... April 26, 1601	Died August 30, 1630	Peterborough	{ Elizabeth, Jas. I. { Charles I.
6	Wiliam Piers, D. D. . . .	Inst. . . Nov. 14, 1630	{ Bath and Wells, } { Dec. 13, 1632 }	Walthamstow	Charles I.
7	Augustine Lindsell, D. D.	Inst. Feb. 25, 1632-3	Hereford, March, 1634	Hereford	Charles I.
8	Francis Dee, D. D. . . .	Inst. . . May 28, 1634	Died October 8, 1638	Peterborough	Charles I.
9	John Towers, D. D. . . .	Inst. March 8, 1638-9	Died . . Jan. 10, 1648	Peterborough	Charles I.
	[See vacant 12 years.]				
10	Benjamin Laney, D. D.	Inst. . . Dec. 2, 1660	Lincoln 1662	Ely, 1676	Charles II.
11	Joseph Henshaw, D. D.	Inst. . . May 28, 1663	Died March 9, 1678	East Lavant . .	Charles II.
12	William Lloyd, D. D. . .	..... May 17, 1679	Norwich, June 11, 1685	Hammersmith	Charles II.
13	Thomas White, D. D. . .	Inst. . . Nov. 9, 1685	{ Depr. Feb. 1, 1690 } { Died 1698 }	....	James II.
14	Rich. Cumberland, D. D.	Inst. . . July 5, 1691	Died October 9, 1718	Peterborough	Wm. and Mary
15	White Kennett, D. D. . .	Inst. . . Nov. 9, 1718	Died . . Dec. 19, 1728	Peterborough	George I.
16	Robert Clavering, D. D.	Trans. Mar. 10, 1728-9	Died July, 1747	Peterborough	George II.
17	John Thomas, D. D. . .	Inst. . . October 4, 1747	{ Salisbury . . 1757 } { Died May 1, 1781 }	Winchester . .	George II.
18	Richard Terrick, D. D. .	Inst. . . July 3, 1757	{ London . . . 1764 } { D. Mar. 31, 1777 }	London	George II.
19	Robert Lamb, D. D. . .	Inst. 1764	Died 1769	....	George III.
20	John Hinchcliffe, D. D.	Inst. . . Dec. 17, 1769	Died . . Jan. 11, 1794	Peterborough	George III.
21	Spencer Madan, D. D. .	Trans. Mar. 21, 1794	Died . . . Nov. 8, 1813	Peterborough	George III.
22	John Parsons, D. D. . .	Inst. . . Dec. 12, 1813	Died March 12, 1819	Oxford	George III.
23	Herbert Marsh, D. D. .	Trans. April 8, 1819	.....	....	George III.

* * Brief Biographical Notices of most of these Prelates will be found in the preceding pages.

A CHRONOLOGICAL LIST OF THE

Deans of Peterborough,

WITH BIOGRAPHICAL MEMORANDA.

No.	DEANS.	Elected.	Died or removed.
1	Fran. Abree ¹ , or Alree, B.D.	.....Sept. 4, 1541	
2	Gerard Carleton, B. D.....	.....November 6, 1543	Died.....1549
3	James Curthop ² , A. M.....	.....October 24, 1549	Died.....July 19, 1557
4	John Boxhall ³ , LL. D. ....	.....July, 1557	Deprived.....1559
5	William Latymer ⁴ , D. D. ...	.....1560	Buried.....August 28, 1583
6	Richard Fletcher ⁵ , D. D. ...	.....1585	To See of Bristol.....Nov. 13, 1589
7	Thomas Nevile ⁶ , D. D. ....	.....March 2, 1590	Dean of Canterbury.....1597
8	John Palmer ⁷ , D. D.	Presented Dec. 3, 1597	Died.....1607
9	Richard Clayton ⁸ , D. D.	Installed..July 28, 1608	Died.....June 5, 1612
10	George Meriton ⁹ , D. D.....	Installed June 12, 1612	Dean of York.....1616
11	Henry Beaumont, D. D.....	Installed Mar. 20, 1616	Instal. Dean of Windsor May 18, 1622
12	William Piers ¹⁰ , D. D.	Installed....June 9, 1622	Made Bishop.....1630
13	John Towers ¹¹ , D. D.	Installed Nov. 14, 1630	Made Bishop.....1638
14	Thomas Jackson ¹² , D. D. ...	Admitted Jan. 17, 1638	Died.....September 21, 1640
15	John Cosin ¹³ , D. D.	Installed...Nov. 7, 1640	Consec. Bishop of Durham.....1660
16	Edward Rainbow ¹⁴ , D. D...	Installed Jan. 5, 1660-1	Consec. Bp. of Carlisle, July 10, 1664

BIOGRAPHICAL MEMORANDA RESPECTING THE DEANS.

¹ Alias Leicester, Prior of St. Andrew's, Northampton, and the first Dean of Peterborough.

² Buried at Christ Church, Oxford, of which he was a prebendary.

³ Made Dean of Norwich at the same time, but deprived of his preferments by Queen Mary.

⁴ By an order from Archbishop Laud the executors of Latymer were sued for the value of a great bell belonging to this church. Buried here.

⁵ According to Sir John Harrington, Fletcher accepted the See of Bristol for the purpose of leasing out its revenues to courtiers, and which he did so freely and extravagantly that he left little for his successors. We are further told that he was promoted to the See of Worcester, thence to London; that he attended Mary Queen of Scots at Fotheringay to pray with her, and advised her to change her religion when on the scaffold; that "he died suddenly of discontent, through the queen's displeasure at him for his second marriage,"—and was buried in St. Paul's Cathedral, London, without any memorial. Willis's "Survey of Cathedrals," &c. vol. i. p. 779.

⁶ Nevile was Rector of Barnack, and Master of Magdalen College, Cambridge. See Todd's Account of the Deans of Canterbury, 8vo.

⁷ He was one of the Prebendaries of Lichfield in 1605. According to Brown Willis's statement, Dean Palmer "left behind him but an indifferant character here, for embezzling the lead and running much in debt."—"Survey of Cathedrals," vol. ii. p. 511. In his time Sir John Stanhope, Knight, was made "High Steward" of this Cathedral.

⁸ DEAN CLAYTON was Archdeacon of Lincoln, and Master of St. John's College, Cambridge, in the chapel of which college he was buried without any memorial.

⁹ He was Rector of Hadley in Suffolk, and Dean of Bocking in Essex, and advanced to the Deanery of York, where he died December 23, 1624, and was buried in that Metropolitan Cathedral.

¹⁰ Vide ante, p. 35.

¹¹ Vide ante, p. 35.

¹² President of Corpus Christi College, Oxford, and author of many controversial Essays, which were collected and published in three volumes, folio, by the Rev. B. Oley. Buried in the chapel of Corpus Christi College.

¹³ For an account of this Dean, afterwards Bishop of Durham, and a man of great note, see Surtees's valuable History of the County Palatine, vol. i. fol. cvi. in which is a good portrait of the venerable prelate.

¹⁴ Edward Rainbow, a native of Bliton near Gainsborough, Lincolnshire, after receiving his early education at Gainsborough, Peterborough, and Westminster Schools, was entered of Corpus Christi College, Oxford, and thence removed to Magdalen College, Cambridge; and by the influence of the Earl of Suffolk was made master of the latter college in 1642, but was dispossessed of it for refusing to sign a protestation against the king, called the Oath of

No.	DEANS.	Elected.	Died or removed.
17	James Duport ¹⁵ , D. D.	Installed July 27, 1664	Died.....1679
18	Simon Patrick ¹⁶ , D. D.	Installed...Aug. 1, 1679	Cons. Bp. of Chichester, Oct. 13, 1689
19	Richard Kidder ¹⁷ , D. D.	Installed Oct. 30, 1689	Con. Bp. of Bath & Wells, Aug. 30, 1691
20	Samuel Freeman ¹⁸ , D. D. ...	Installed Sept. 21, 1691	Died.....October 14, 1707
21	White Kennett ¹⁹ , D. D. ....	..... Feb. 21, 1707	Made Bishop.....Nov. 9, 1718
22	Richard Reynolds ²⁰ , LL. D..	.....November 20, 1718	Translated to Bangor.....1721
23	William Gee, D. D. ....	.....December 9, 1721	Dean of Lincoln.....1722
24	John Mandeville ²¹ , D. D. ...	.....May 26, 1722	Died at Lincoln.....January, 1724-5
25	Francis Lockier ²² , D. D.	Installed March 25, 1724	Died at Peterborough .....1740
26	John Thomas ²³ , D. D.	Installed .. Nov. 1, 1740	Made Bishop of St. Asaph .....1743
27	Robert Lamb ²⁴ , LL. D. ....	..... 1744	Made Bishop .....1764
28	Charles Tarrant ²⁵ , D. D.	From Carlisle.....1764	Died in London Feb. 22, 1791

Engagement. In 1660 he was restored to his mastership, made chaplain to the king, and advanced to this deanery. He experienced much difficulty to obtain possession of the deanery-house, which was occupied by a mason named Blake, a violent Independent, who bought it of the sequestrators. In Bishop Kennett's "Register" are some curious particulars on this subject. Upon the translation of Dr. Sterne to York, Dean Rainbow was appointed to the See of Carlisle. He died March 26, 1684, aged seventy-six, and was buried at Dalston in Cumberland. A life of this amiable and estimable prelate, made up chiefly from his diary, was published by Jonathan Banks, a schoolmaster of Appleby, 8vo. 1688. See Wood's "Athenæ Oxoniensis," by Dr. Bliss, vol. iv. col. 866.

¹⁵ A brief but interesting Memoir of Dean Duport has been written by the present Dean, and published in the "Museum Criticum," vol. ii. He died July 17, 1679, aged seventy-three, and was buried in this Cathedral, where a long epitaph points out his progressive promotions and talents.

¹⁶ DEAN PATRICK had been Vicar of Battersea, Surrey, Prebendary of Westminster, and Rector of St. Paul's, Covent Garden, Westminster. During his stay at Peterborough of ten years, he wrote his additions, &c. to Gunton's History of this Church; and was advanced to the See of Chichester, 1689, whence he was translated to Ely in 1691. Dying in May, 1707, aged eighty-one, he was interred in the Cathedral of that city, where a monument is raised to his memory, with a long Latin inscription. See Bentham's History, &c. of Ely Cathedral; and also Chalmers's Biographical Dictionary.

¹⁷ See History, &c. of Wells Cathedral. His "Demonstration of the Messia" is considered a valuable book.

¹⁸ The name and memory of Dean Freeman are perpetuated in the writings of Dryden and Pope. There is a good portrait of him, by Sir Godfrey Kneller, at the deanery. He was buried at Ecton, in the county of Northampton.

¹⁹ See ante, p. 42. The exertions and merits of Kennett were not confined to literature and the duties of the church; for we find that he prosecuted a law-suit against the Earl of Exeter, respecting the rights of the dean and chapter as returning officers of the members of parliament for the city; and after a long struggle established his case. Among his MSS. are many documents on this subject.

²⁰ DEAN REYNOLDS had been Rector of St. Peter's, Northampton, Prebendary and Chancellor of this Diocese, and also Rector of Connington in Cambridgeshire, and Denton, in the county of Huntingdon. After remaining dean of this church only three years he was promoted to the See of Bangor, and in 1723 further advanced to the episcopal chair of Lincoln; where he died, in 1743.

²¹ Dean Mandeville, who was Archdeacon and Chancellor of Lincoln, and a Canon of Windsor, was buried in the Church of St. Mary Magdalen, Old Fish Street, London.

²² Dean Lockier was a man of some note in his time, being on terms of familiarity with George the First before he came to the throne. In his early days he was also intimate with Pope and Dryden, and comes in for a share of comment and praise in Malone's life of the latter eminent poet. Enjoying the friendship of Bishop Piers whilst living, he was honoured with a bequest of that prelate's library at his death. Whilst Dean Lockier presided here, the dean and chapter determined to erect new pews in the choir, which had continued ever since the Restoration to be wainscoted with the wood taken from the ceiling of the lady chapel. The present seats and stalls were then made, and though very plain and very tasteless, involved the dean and chapter in considerable debt. A new organ was also erected.

²³ Vide ante, p. 46. Before Dean Thomas was consecrated Bishop of St. Asaph, he was promoted to Lincoln, and thence to Salisbury; where he died in 1766.

²⁴ Vide ante, p. 48.

²⁵ On Dean Lamb's promotion to the bishoprick, Dr. Tarrant of Balliol College, Oxford, and Dean of Carlisle, was made Dean of Peterborough. He collected various fragments of stained glass from different windows, and placed them in the two windows immediately over the altar. In 1777 he joined with the chapter in advancing a hundred pounds towards new paving the church; on which occasion the noblemen and gentlemen of the county subscribed the remainder

No.	DEANS.	Elected.	Died or removed.
29	Ch. Manners Sutton ²⁶ , D. D.	April, 1791	{ Translated to Norwich, thence to the Archiepiscopal See of Canterbury. Died.....December 8, 1797 Died at Holme, Co. York.....1822
30	Peter Peckard ²⁷ , D. D.	1792	
31	T. Kipling ²⁸ , D. D.	1798	
32	James Henry Monk ²⁹ , D. D.	Installed March 7, 1822	

to pay the expense. Most of the old monumental inscriptions were then unfortunately destroyed. Dean Tarrant had been progressively appointed a Prebendary of Bristol; Sub-dean, Sub-chanter, and Prebendary of Salisbury; Rector of North Tidworth; Rector of St. Mary-le-Strand; Vicar of Staines; Rector of St. George's, Bloomsbury; Vicar of Lamberhurst; Rector of Wrotham; Dean of Carlisle; and Dean Peterborough: and held several other valuable preferments at the time of his decease.—Gentleman's Magazine, 1791.

²⁶ Though Dean Sutton remained here only one year he was active in promoting improvements in his church, and has lately come forward with a liberal subscription to effect the embellishments now making.

²⁷ Dean Peckard was Master of Magdalen College, Cambridge, and author of a sermon preached at Huntingdon in 1753, in favour of a bill for naturalizing the Jews, and another sermon on civil and religious liberty, both of which excited much attention. He also engaged in a controversy with Mr. C. Fleming on the "Materiality of the Soul;" and was a zealous advocate for the abolition of the slave trade, which in his time engrossed popular sympathy. In 1790 he published a Memoir of his relation, Mr. Nicholas Farrar, and at different times produced several sermons, a list of which is printed in the Gentleman's Magazine for 1797, p. 1126. According to a statement in that useful miscellany, he died, Dec. 8, 1797, after a long and painful illness, in the eighty-third year of his age, in consequence of having cut off a small wen from his neck in the act of shaving. Whilst chaplain in the army he entered into the convivialities and follies too common with military officers; but after being seated at his rectory of Flitton, he adopted the strictest economy and moderation. He even carried this system to an extreme, and only gave his chapter one annual dinner. Hence he amassed considerable property, which was vested in his widow for life, and given afterwards to augment the incomes of the master and warden of Magdalen College.—Gentleman's Magazine, vol. lxxviii. p. 440.

²⁸ Dr. KIPLING, the last Dean of this Cathedral, presided here from 1797 to 1822. He was a native of Yorkshire, and entered of St. John's College, Cambridge, in 1764; where he was progressively a bachelor, a fellow, and a tutor. In this capacity he read Lectures on Optics, which he was afterwards induced to publish. The preface contained the following extraordinary passage, which subjected its author to the sarcasm and censures of his contemporary critics. After mentioning the works of Emerson, Harris, &c. he says, "It is not intended in this character of the writings of others to intimate, in the slightest degree, that the following treatise is faultless; it contains many inaccuracies, and even some errors, of which the editor was fully sensible before he sent the work to the press, but was restrained from correcting them by the dread of reprehension."—Seldom has an author made such an admission, and as rarely pleaded such a silly excuse: but we must, in charity, suppose that he alludes to the errors and inaccuracies of other writers, whose calculations and conclusions he printed, but neglected to correct or point them out. Surely this is not consistent with the character of a sound and learned tutor.—Although this injudicious preface excited the laugh and sneer of many, there were others who knew and appreciated the learning of the tutor; and the Bishop of Llandaff, on retiring from the University, fixed on Dr. Kipling as his deputy professor of divinity. Here again the worthy tutor was doomed to follow two men of splendid talents, by the contrast with whom he sunk in public estimation. The eloquent Dr. Watson and the erudite Dr. Rutherford had invested this professorship with dignity, learning, and importance, which the new deputy professor was incompetent to continue. In 1793 Dr. Kipling edited and published the celebrated Manuscript of *Beza**, which was deposited in the University. In 1808, after resigning his chair, he published an Essay to prove that the Articles of the Church of England are not Calvinistical; which involved the dean and his friends in a splenetic controversy.

²⁹ Since the advancement of Professor Monk to this Deanery many useful and substantial repairs and restorations have been made to the Cathedral. The principal of these are, new roofs over the transept, also over the western tower, restorations of columns, mouldings and ornaments in various external parts of the Cathedral; new glazing, and repairing the stone work, in several windows, which had been blocked up with rubble, and had long remained sad disfigurements to the church. Two Norman doorways, of beautiful execution, which had been obscured for ages, have been opened and restored. All the pinnacles, spires, and lofty shafts of the west end have been carefully and appropriately renewed. Perceiving the utilities and beauties of these improvements the dean next directed his attention to the choir, which has long disgraced the Cathedral, and found not only that much required to be done, but that the funds of the foundation were very trifling, and that the general inclinations of the other members were at first averse to embark in an expensive undertaking. Zealous and active, he persevered in urging the measure, and ultimately prevailed on his colleagues to cooperate warmly, and even subscribe liberally. The effects have been already stated, and the result will soon be manifested to the world. Thus whilst these important improvements will reflect honour on the parties who projected them, they will also be highly creditable to the inhabitants of this city, who have liberally subscribed by various donations, as well as to those who have advanced larger sums.

* This MS. is supposed to have been written in Egypt in the eighth century.

List of Prints

ILLUSTRATIVE OF PETERBOROUGH CATHEDRAL.

Plates.	Subjects.	Drawn by	Engraved by	Inscribed to	Described.
I.	Ground Plan, and Plans of Parts	H. Ansted	J. Le Keux...	.....	70
II.	West Front, View	P. Williams..	R. Sands	The Dean	56. 60
III.	Central Pediment of the West Front, } figured V. by mistake on the Plate..... }	W. Bartlett ...	J. Le Keux...	Venerable Dr. Strong..	59. 63
IV.	View of the Library, or Porch, West } Front	G. Cattermole	J. Le Keux...	Spencer Madan, D. D..	59. 65
V.	West Front, Plan and Section	H. Ansted	J. Le Keux...	.....	24.56.60.70
VI.	South Western Tower, Steeple, Pinnacles, } Turret, &c. }	W. H. Bartlett	J. Le Keux...	Ed. Blore, Esq. Arch...	58. 60
VII.	North Western Tower and Transept, View..	.....	J. Le Keux...	R. Sparling Berry, Esq.	60. 68. 70
VIII.	View of the Cathedral, from N. E.	W. H. Bartlett	J. Le Keux...	Hen. Ellison, Esq.....	61
IX.	Two Circular Windows and Details in the } West Front	E. Blore	J. Le Keux...	.....	57. 63
X.	East End, Exterior View	W. Bartlett...	J. Le Keux...	The Bishop.....	57. 69
XI.	Elevation of two Compartments of West } End of Nave	H. Ansted	J. Le Keux...	.....	20. 54. 60
XII.	Niches, Effigies, &c. in the West Front, <i>title</i>	E. Blore.....	J. Le Keux...	Rev. J. S. Pratt	57. 79
XIII.	View across S. Transept, looking S. E.	W. H. Bartlett	J. Le Keux...	Ven. Archd. Bonney...	20. 66
XIV.	Transept, N. to S. looking East, half Sec- } tion and half Elevation	H. Ansted	J. Le Keux...	A. Salvin, Esq. Arch...	20. 68. 71
XV.	South Aisle of the Choir	W. H. Bartlett	W. Wallis....	Rev. John Parsons.....	20. 57. 72
XVI.	East End, interior View, looking South.....	R. Cattermole.	W. Woolnoth	Rev. Thos. S. Hughes..	20. 67
	Gateway to the Deanery	Bartlett	Branston .....	.....	Title-page.

A Chronological Table

OF THE

NAMES AND DATES OF DIFFERENT PARTS OF THE ABBEY CHURCH OF MEDEHAMSTED,
NOW CATHEDRAL OF PETERBOROUGH.

Kings.	Abbots.	Date.	Parts of the Building.	Described.
Peada	Saxulphus.....	655	Fonnded	2. 5
Edgar.....	Adulphus.....	966	New Church	9
Henry I....	Ernulphus.....	1107	Dormitory, Refectory, and Chapter-house	15
.....	John de Sais.....	1117	Foundation of the new Church.....	16
Stephen	Martin de Vecti	1140	Gate to the Monstery, Chancel, Choir, &c.	17
			(Transept, fonnded Becket's Chapel, part)	
Henry II....	William de Waterville..	1160	{ of the great Tower, Cloister covered }	20
			{ with Lead, ordered and disposed the }	
.....	Benedict.....	1180	Choir, and built the <i>Domus Infirmorum</i> }	
			Nave	20
John	Robert de Lyndeseye ...	1214	{ Glazing of thirty-nine Windows, La- }	22
			{ vatory in the Cloisters	
		About		
Henry III... Ditto.....		1220	Western Front	56
.....	Waller de St. Edmunds..	1233	West Transept	
.....	John de Caeto.....	1248	Infirmary	23
Edward II..	Richard de London	1272	Lady Chapel on the North side of Choir...	24
.....	Godfrey de Croyland	1299	Gatehouse to the Abbey.....	24
Henry VI... Richard Aston		1438	New Building at East End of Church ...	25, 57
Henry VII..	Thos Kirtton.....	1496	{ Entrance Gateway to Deanery, Hea- }	26. 59.
			{ ven's Gate in the Palace	

INDEX.

ABBOTS of Medehamsted, &c. Saxulph, 4, 5; Adulph, 10; Kenulph, 11; Arwinus, 12; Leofric, 12; Brando, 13; Thorold, 13; Godric, Matthias, and Ernulphus, 15; John de Sais, 16; Angeli de Vecti, 17; de Waterville, 19; Benedict, 20; Andreas, 21; Acharius, 21; de Lyndesey, de Holderness, de Ramsey, and de St. Edmund, 22; de Caletto and de Sutton, 23; de London and de Woodford, 24; Botheby, Mercot, Genge, and Aston, 25; Kirton, Ramsey, and Chambers, 26.

Adulph, first abbot of this monastery, 10.

Altars and chapels, at the dissolution, 30—32.

Architecture, Egyptian, Grecian, Roman, and Christian, remarks on, 69.

———, Christian, remarks on the term, 69.

Athelwold, a constructor or builder, 9.

Bentham, his *History of Ely* noticed, and its embellishments, *preface*, vii. 32.

Benedict, Abbot, his buildings, &c., 20. 54.

BISHOPS OF PETERBOROUGH. Chambers, 26; Pole, 33; Scambler, 33, 34; Howland and Dove, 34; Pierce, Lindsell, Dee, and Towers, 35; Lauey, 38; Henshaw and Lloyd, 39; White and Cumberland, 40; Kennett, 42; Clavering and Thomas, 46; Terrick, 47; Lamb and Hinchliffe, 48; Madan and Parsons, 49; Marsh, 50.

Bishops, list of, 82.

Brachiam, remarks on, 55.

Bridge across the Nen, 24.

Burgh, etymology of, old name of Peterborough, famous in the time of William I. 11.

CATHEDRAL, foundation and establishment of, 27. 32; defaced and injured by Cromwell's soldiers, 36—38; Lady Chapel destroyed, 38.

———, historical and descriptive ac-

count of the building, and architectural character of the church, chap. iii., 51; neglect of writers respecting buildings, 51; a truly Norman specimen of architecture, 53; new church built, 53; altar end and chancel built, 54; nave, 54; painted ceiling, 54; windows glazed, 55; gate, 55; west front, remarks on, 56; great steeple, 57; central porch, 57; new buildings at east end, 57; environs of the cathedral, cemetery, &c. and distant views of, 58; (see *Minster*.)

Cathedrals, remarks on the historians of, and of their patrons, vii.

Carter, John, gave designs for organ screen, choir, &c., 73; his sketches in possession of the author, 73.

Chapels at the time of dissolution, 31, 32.

Chambers, Bp. remarks on, and on the dissolution of the abbey, 27—29.

Choir, new fittings up, now in progress,—from designs by E. Blore, 75.

———, subscribers to, 76.

Cloister covered with lead, 20; described, 67.

Cumberland, Bp. memoir of, 40.

Danes invade and plunder the monastery, 7; curbed by Alfred, 9.

DEANS, anecdotes of Fletcher, Nevile, Palmer, Clayton, Rainbow, Duport, Patrick, Freeman, Reynolds, Mandeville, Peckard, Kipling, Monk, 84.

Deans of Peterborough, list of, and accounts of, 83.

Dean Monk, dedication to, iii.; account of his reparations and improvements to the cathedral, 74. 85.

Elsinus, Abbot, collector of relics, 12.

Font first placed in the cathedral, 35.

Furniture and fittings up of the church at the dissolution, 30.

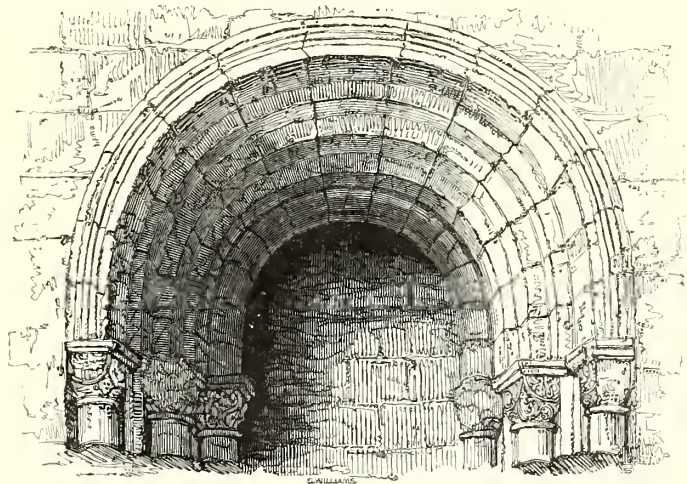
- Gate-house to the abbey, 24; to the close, 20.
- Infirmery built, 23. 56.
- Katherine of Arragon buried in the cathedral, 26; remarks on, 79.
- Kennett, White, Bp. memoir of, 42.
- Lady Chapel, 56.
- Lavatories, 22. 67.
- Legatine constitutions of Otto, 22.
- Mary Queen of Scots, 34; remarks on her character and interment, 79.
- Medehamsted, antient name of Peterborough, etymology, 1; first monastery, or minster, founded here, 2, 3.
- , very rich in Wulfere's time, 4.
- Mercia, extent of, 2.
- MINSTER, or CHURCH, founded here, 3—5; destroyed in 870, rebuilt 966, 9; enclosed with a wall, 11; church plundered, 15; dormitory, refectory, and chapter-house, built 1107, 15; new church founded 1117, 16; parts of choir and monastery burnt, 16; increased by de Vecti and gateway built, 17; foundation of Becket's chapel, covering of cloister, transept by Waterville, 20; Becket's chapel finished, great gateway, St. Nicholas chapel, and nave of church, 20; lavatory made, thirty-nine windows glazed, 22; church dedicated in 1238, 23; great steeple, lady chapel by Prior Paris, 24; great gate-house, 24; new building at east end of church, 26; gateway to deanery, 26; measurements of the church, 32; (see Cathedral.)
- Monasteries, their influence and suppression, remarks on, 38.
- Monument, antient, to the murdered monks, 8.
- Monuments in the church, remarks on, 78.
- Mount Thorold raised, 14; pulled down, 17.
- Norman architecture and Normans, remarks on, 53.
- Oswald, sanctity of, his miraculous arm, 12.
- Patrick, Dean, remarks on, 84.
- Peada, king of Mercia, founder of the monastery, 2—4.
- Peterborough a vice-papal see, 7—10; called Gildenburgh, 10; situation and features of the city, 58.
- Repairs and embellishments of the cathedral, 72. 85.
- Relics, number and character of, at Medehamsted, 11, 12.
- Sais, John de, abbot, founder of a new church, 16.
- Saxon Heptarchy, or kingdoms, 2.
- Scarlett, the sexton, portrait of, 80.
- See of Peterborough, 32.
- Slyp, remarks on, 67.
- Sparke, Rev. Joseph, account of, and his "*Historia Anglice*," 46.
- Swapham, his MS. history, 2; saved from Cromwell's soldiers, 36.
- Waterville, William de, abbot, his buildings, 19. 54.
- West front, remarks on its date, 56; description of, 60—65.
- Wulfere, Mercian king, his works at Peterburg, 4, 5.

FINIS.

THE
HISTORY AND ANTIQUITIES
OF
THE CATHEDRAL CHURCH
OF
Worcester :

ILLUSTRATED BY
A SERIES OF ENGRAVINGS
OF
VIEWS, ELEVATIONS, PLANS, AND DETAILS OF THAT EDIFICE :
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AN ARCHITECTURAL DESCRIPTION OF THE CHURCH,
AND
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ARCH IN VESTRY, SOUTH SIDE OF CHOIR.

S. Williams, sc.

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1835.

TO
HENRY THOMAS HOPE, Esq. M. P.

Sc. Sc. Sc.

DEAR SIR,

HAVING been honoured with the patronage and friendly notice of your late estimable and highly-talented father ; having watched your own progress from infancy to manhood, and observed with great satisfaction, that you are following his laudable example in a zealous devotion to Literature and the Fine Arts, I beg to inscribe this Volume to you.

Although nurtured in the midst of, and surrounded by galleries of the choicest classical works of ancient and modern Art, you are not insensible to the fine and interesting Architecture of the Middle Ages. On taking possession of your splendid treasures, you found many manuscripts and numerous sketches by your good parent, the late Mr. Thomas Hope, and have very laudably superintended and directed some of them for publication.

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work alluded to, has never been properly and judiciously represented and described. You will, therefore, be the means of bringing before the public a series of engravings and essays on the subject, which will at once be new and interesting, calculated to benefit both art and archæology, and reflect additional honour on the name of Hope.

I am, Sir,

Your obliged and obedient servant,

J. BRITTON.

*Burton Street, London,
March, 1835.*

PREFATORY ESSAY

EXPLANATORY OF CAUSES OF DELAY :—ORIGIN, PROGRESS, AND TERMINATION OF THE CATHEDRAL ANTIQUITIES :—PARALYZING EFFECT OF THE COPYRIGHT ACT :—CHARACTER OF THE ENGLISH CATHEDRAL CHURCHES :—FORMER PUBLICATIONS ON THEM : PRICE, BENTHAM, WARTON, GRAY, HORACE WALPOLE, MILNER :—RIVALRY AT SALISBURY, AND TREATMENT AT WELLS, EXETER, AND HEREFORD :—HISTORY OF THAT OF LINCOLN, AND REFERENCES TO SIX OTHER CATHEDRALS :—CHURCH REFORM :—APPEAL TO BISHOPS, DEANS, AND CHAPTERS :—THE LAST TEN YEARS OF THE AUTHOR'S LITERARY LIFE, WITH NOTICES OF HIS WORKS, SALES OF BOOKS, ETC.

ON completing the History of Worcester Cathedral, the author has to entreat the pardon of his patrons and friends for the unusual length of time which has been devoted to its execution.—At the announcement of “The Cathedral Antiquities,” in May, 1814, it was promised that four Numbers should appear yearly, at quarterly intervals ; twenty years have since elapsed, and only fifty-three Numbers have been published ; but the chief delay has been within the last three years. Had generous patronage and kind attentions been manifested towards the author in the early progress of his work, he would most certainly have been animated to greater exertions ;—to more ardent zeal ; but the coldness, and even contumely of the dignitaries of some Cathedrals—the ingratitude and even impositions of certain parties who were early engaged in the work—and without a prospect of a fair remuneration for bodily and mental labour, it is not surprising, nor very reprehensible, that he became sometimes languid—sometimes indifferent. But for the cordial and friendly assistance of the respectable publishers who first embarked in the work, it would certainly never have reached its present size and quality. During its progress, more than *twenty thousand pounds* have been expended upon its execution, and thus English art, literature,

and trade have been all promoted ; although a large portion of that sum has necessarily reverted to the state, in taxation. Three hundred and ten drawings and engravings have been executed for its embellishment, whereby some of the most eminent artists of the country have acquired fame and liberal remuneration. Paper-makers, stationers, printers, binders, book-sellers, and others, have derived profits ; whilst eleven public and *private* libraries of the kingdom have had their literary stores increased, by exacting from the author so many copies of this expensive publication¹.

The first portion of the present Volume was issued in January, 1832 ; and the last ought to have been finished by the end of that year, and which the author fully anticipated at the time he began. A succession of unexpected and uncontrollable events, however, have occurred to thwart his intentions.

For more than thirty successive years he has laboured to produce the ARCHITECTURAL and CATHEDRAL ANTIQUITIES, and may venture to state, that he has honestly fulfilled every pledge to the public in the quantity and quality of embellishments, of literary matter, and in other executive parts of those works. On the present

¹ There may be readers, even in the present age, who are not aware that every author of a literary work, however small and cheap, or however large and expensive, is compelled by statute to present eleven copies of such work to as many public and private libraries named in the said statute. Suffering a severe taxation by this law, feeling that the cause of literature and of its professors was unjustly and harshly treated by it, and that most of the libraries named ought rather to patronize and encourage authors than to extort their best, and perhaps only inheritance from them, the writer of this volume petitioned the legislature, wrote a pamphlet, entitled “ *The Rights of Literature*,” and in many other ways and on various occasions appealed to the government and to the country against this very oppressive and partial enactment. The law still continues in force ; writers and publishers complain—some of the said libraries are surcharged with the quantity of new books and pamphlets that have been lately published, and yet there is no mitigation of this penalty on authorship. If the profession was more lucrative than any other—if it secured higher honours, distinctions, immunities, than those of law, medicine, architecture, or any other art or science, such a tax might be tolerated and forgiven. But the reverse is too notorious to require comment. The annals of “ *the Literary Fund*,” and D’Israeli’s eloquent “ *Calamities of Authors*,” furnish too many woeful pictures of worldly and mental distress to make the profession enviable, or advisable to be pursued as a source of continuous livelihood.

occasion he has, however, grievously erred against time, and taxed the patience of friends. Still he cannot help indulging a hope that every friend—every impartial stranger—will pardon him, when he assures both, that repeated attacks of illness have reduced his energies, and sometimes even his capabilities of composition; that the eyes and memory often give notice they have been overworked, and claim a little respite; that many public demands are made on his time, beside those of a domestic and friendly nature; and that these have conspired, for the last three or four years, to detach him often from the Cathedral Antiquities. Hence the present Volume, and the “Architectural Dictionary,” have been suspended; but the first is at length closed, and the second is advancing, and will be finished, it is believed and hoped, before the end of the following winter.

It is universally admitted that the *Cathedral Churches* of England are its proudest and most interesting monuments. Whilst they serve to display the science, the taste, and the customs of our ancestors, from the eleventh to the end of the fifteenth century, they are objects to attract the attention, and to gratify the finer feelings of every class of persons. No human being, however illiterate, or however refined, can pass by the Minsters of York, Canterbury, Lincoln, and Salisbury, without having his wonder excited or his thinking faculties stimulated. Replete with all the subtleties, the beauties, the attributes of art, they are calculated to fascinate the fancy of the poet, the reminiscences of the antiquary, the science of the architect, and the erudition of the historian; yet with all these attractions, it is a singular and rather surprising fact, that until *Broxne Willis* published his “*Survey of the Cathedrals*,” in 1742, there was not a literary and embellished work devoted to the subject. That publication, indeed is, as may be reasonably inferred, very defective, not only as regards a critical investigation into their architectural characteristics, but in many other particulars, as well as in the engraved ground plans

and views, which accompany the letter-press. *Sommer* and *Battely* produced a very valuable and curious folio volume on *Canterbury Cathedral*, in 1703. *Price*, who was a carpenter, or a builder at Salisbury, published a quarto volume, in 1753, on *Salisbury Cathedral*, with a singularly prolix and involved title, and with literary matter not much better². *Bentham* made great improvements on all his predecessors in his “*History of Ely Cathedral*,” published in quarto, 1771; he fortunately had associated himself, and profited by the conversation and opinions of such men as Gray, Mason, Essex, and Baker, of Cambridge, whilst T. Warton was engaged in similar studies and publications at Oxford. A new light seems to have dawned on the antiquaries and literati of England, who found rational amusement, and deep interest, in traversing their own island, and in exploring the beauties, varieties, and peculiarities of its architectural antiquities. Gray’s Letters, Warton’s Notes to Spenser’s Fairy Queen, Essex’s communications to the “*Archæologia*,” with other writings of the same class and tendency excited inquiries into the subject, and gave an impulse to students. *Horace Walpole*, by his fluent and witty writings, further fanned the flame; and by erecting a sort of pseudo-Gothic villa, at *Strawberry Hill*, attracted the eye and the tongue of the fashionable world. The finishing and details of that capricious and peurile house impeached both the taste and knowledge of its master; for it contained scarcely one good form, and every principle of the genuine

² This title is worth reprinting, as shewing something of the “taste of the times,” or at least the literary taste of the author and his publisher:—“A Series of particular and useful Observations, made with great Diligence and Care, upon that admirable Structure the *Cathedral Church of Salisbury*; calculated for the Use and Amusement of Gentlemen, and other *curious Persons*, as well as for the Assistance of such Artists as may be employed on *Buildings of the like kind*. By all which they will be enabled to form a right Judgment upon this or any ancient Structure, either in the Gothic or other Stiles of Building. By Francis Price, Author of the *British Carpenter*.” The volume had fifteen engravings of plans, sections, views, &c., and in that respect was superior to any preceding work.

Christian Architecture of the middle ages, which it professed to imitate, was violated. Still it exhibited some picturesque features and many *pretty parts*, which were calculated to please the amateurs of the time. In the year 1798, the eloquent and learned *Dr. Milner* wrote and published “*The History, Civil and Ecclesiastical, and Survey of the Antiquities of Winchester,*” (two vols. quarto) in which the Cathedral, and its splendid monuments, were generally described, critically investigated, and pleasingly illustrated. The author was a Catholic priest, residing in that city, and he not only attracted much notoriety by this history, but also by his sturdy controversy with some of the established clergy of the Cathedral. The learned doctor likewise wrote an Essay on “Gothic Architecture” for *Dr. Rees’s “Cyclopædia,”* (vol. xvi.) which, with additions and improvements, was separately published under the title of “*A Treatise on the Ecclesiastical Architecture of England during the Middle Ages.*” 8vo. 1811. This was the most discriminating and judicious essay on the subject up to the period when it was written.

On visiting many English cities between the years 1799 and 1814, for “*The Beauties of England and Wales,*” the Author of the present work had occasion to examine all the local guides, and the historical works relating to such cities and their cathedrals. *Price’s* volume on Salisbury Cathedral, was the first of the kind he had seen, and on examining its contents, and engravings, in connexion with the church, he found them insufficient and unsatisfactory. Having free ingress to the church, and having artists with him to make a series of drawings of that edifice for publication, after some of the plates were engraved, and the work was in advance, one of those artists was seduced by the *Vergier* to make other drawings for a similar publication which he had undertaken. Thus at the very commencement of the “*Cathedral Antiquities,*” was he opposed by persons who affected friendship: by those he had endeavoured to serve. Against that active and powerful rival, the Author was impelled to exert every

faculty and every means in his power. Fortunately these became successful by securing him a series of engravings superior to those in his opponent's work; though he is ready to allow that the literary part, by Mr. Hatcher, surpasses that of "The Cathedral Antiquities." That gentleman—the valuable and learned amanuensis to the Rev. Mr. Coxe—had access to the cathedral archives, and thence obtained some original materials. It is a curious and singular fact, that this first volume of "The Cathedral Antiquities," has been the most popular of any one in the series, and has produced a fair interest on the money expended. It cost above two thousand two hundred pounds. In adverting to the Cathedral of Salisbury, the author cannot help feeling a deep and grateful remembrance for the memory of Bishop Fisher. Attached to art, and capable of appreciating its better productions, his lordship promptly and cordially encouraged the Author, and extended his patronage to him for the remainder of his life. He also recommended his work to the *Princess Charlotte of Wales*, who took much interest in "The Cathedral Antiquities." See the Dedication of the "History of Winchester Cathedral," to that popular and esteemed Princess, wherein Winchester is noticed as "*an historical and royal city.*"

An intimacy with Mr. J. Adey Repton, and offers of some valuable architectural drawings by him, of *Norwich Cathedral*, induced the Author to visit that city with two artists, in the year 1814. The affable and courteous conduct of the venerable and amiable Bishop—Bathurst—the kind manners of the worthy Dean—Turner—and the personal civilities of several of the clergy and gentlemen of Norwich, rendered the execution of the volume devoted to that Cathedral, cheering and gratifying.

WINCHESTER was next visited, where the learned and worthy Dean, Dr. *Rennel*, made every thing easy and pleasant. The late Mr. *Garbett*, then employed as architect to the Cathedral, and who was a devoted lover, as well as a good judge, of cathedral antiquities,

furnished the Author with an interesting Essay on the Anglo-Saxon architecture of the Church; whilst from the indefatigable industry, and skill of Mr. *Blore*, the present distinguished architect to the royal palace in St. James's Park, the Author obtained some very elaborate architectural sections, details, and views of that Church and of its splendid monuments. Mr. James *Thompson*, the talented chronicler of London Bridge, and of other able antiquarian volumes, was also engaged by the Author to explore the registers, and other archives of the Cathedral.

The commanding and justly celebrated metropolitan CATHEDRAL of YORK next engaged the attention and inquiries of the Author, who, with Mr. *Blore* and Mr. *Mackenzie*, resided some weeks in that city in the year 1817. On issuing the first number, those artists were publicly thanked "for the care and zeal they evinced in executing their drawings," when the Author was impelled further to remark, "that there is a feeling of sympathy and friendship arising out of such acts more gratifying to the heart than any pecuniary consideration." The elaborate interior view of the Choir of that Cathedral is rendered more peculiarly interesting, now, from the lamentable destruction of that part of the edifice by a fire, which was of unprecedented and deplorable origin. Of its restoration, the Author is not enabled to express an opinion.

The Cathedrals of LICHFIELD, OXFORD, CANTERBURY, WELLS, EXETER, PETERBOROUGH, GLOUCESTER, BRISTOL, and HEREFORD were successively and continuously published; and the Author has little further to remark, at present, on these, and their concomitant events, but to lament that some of the governing members of Exeter, Hereford, and Wells Cathedrals, should have given him just cause to regret ever having visited their cities for the purpose of writing histories of their respective churches. Feeling that he was engaged in a public cause, and that many persons of influence and taste were desirous of possessing a continued series of "The Cathe-

dral Antiquities of England," he fully expected that the temporary guardians and trustees of those national edifices would give him every facility, and indeed every encouragement to prosecute the work:—that they would feel a pride and pleasure in seeing the noble fabrics, which had been incidentally vested in their guardianship, for a short period of time, faithfully and skilfully illustrated, and their beauties and historical annals fully developed. Such however was not the feelings or conduct of the dignitary and residentiaries of Exeter Cathedral, when he visited that city with artists in the year 1824; nor could he find any thing of the kind in the Dean and some of his brethren, of Hereford, when there with artists in 1829. With apparently tardy reluctance leave was granted at both of those places, for the Author and his draftsmen to have ingress to the Cathedrals, to make notes, sketches, &c.: but they were otherwise treated as impertinent intruders and suspicious personages. Among other consequences arising from such treatment, the Author was obliged to commission a friend to visit Exeter, with two other artists, in 1825, and thus incur additional and indeed heavy expense. The outlay on those two Cathedrals have exceeded the receipts by at least five hundred pounds!! This is one of the items, and certainly not a pleasing one in the annals of "The Cathedral Antiquities," which Mr. D'Israeli may, without much impropriety, introduce into a new edition of his "Calamities of Authors."

That these statements may seem rather harsh and unpleasant to the parties alluded to, as well as to some of their friends, and even to persons of the same class and disposition, is more than probable; but the facts belong to, and are intimately associated with "The Cathedral Antiquities." They tended to repress the zeal of the Author at the time, and have left strong impressions on his mind. Had he experienced a cordial and kindly reception from those in authority—and also that sort of patronage from them, which the style and character of the work seemed entitled to, he has every

reason to believe that he would have completed by this time the history and illustrations of the twenty-one English Cathedrals, originally intended to be comprised in this series.

The old English Cathedrals not illustrated in the present work are those of CARLISLE, CHESTER, CHICHESTER, DURHAM, ELY, LINCOLN, and ROCHESTER, for some of which the author has made large collections, and would gladly transfer them to any literary antiquary who may be disposed to publish their histories in a style and manner to class with the preceding series.

The Author has much pleasure in stating that the most interesting of these Churches, the finest and most diversified in its architecture, that of LINCOLN, is undertaken by an antiquary, not only well qualified to do full justice to the subject, but who is disposed to publish his proposed work in a size and manner to class with the Cathedral Antiquities. The following extract from a letter by Mr. *E. J. Willson*, architect, of Lincoln (15th March, 1835), explains his opinions and plans :

“ My collections for LINCOLN CATHEDRAL have been made with an intention to give a full view of the ancient establishment of its clergy ; shewing it as a specimen of the economy of a first rate Cathedral, in the days of clerical magnificence. I have many grants and charters ; the statutes for the government and ceremonies, as well as accounts of the revenues and estates. I have worked upon Willis’s catalogues of the dignitaries and prebendaries (which are extremely incorrect, and every way imperfect), filling them up, and extending the succession to the present time. The lives of the Bishops fill a large mass of papers, besides shorter memoirs of Deans and Prebendaries. Out of these collections I mean to fill a volume in quarto, to match in size with your works. Of the architecture of the Church I have sketches and drawings of many parts. The ground plan I have drawn on a scale equal to Carter’s plans of Durham and Exeter, published by the Society of Antiquaries. This plan is very full and accurate, displaying all irregularity of dimensions, which occur in this as well as most other antient fabrics. I should have a reduced copy made for engraving, but wish to have it as large as can conveniently fold in the volume. You know I always advocate large plans, and wished those in your Cathedrals had each filled two pages. Having carried my collections so far, it would quite supersede them were I to publish an account similar to those of the Cathedrals you have gone through ; not that I blame your plan, which appears very judicious, and probably as extensive as was practicable. Indeed I have just made a synopsis of your arrangement to compare it with my own. Your illustration is most full upon the architecture ; mine would be as full on the ecclesiastical history, for which I have enjoyed peculiar advantages, but the same could not be done for every Cathed-

dral. I am sorry to find you proceeding so slowly with your Cathedral Antiquities, and to read what you say of discontinuing the series. The new system of cheap publication is undoubtedly adverse to really valuable literature; but it must have its course as well as other systems. The value of good books and good engravings may be depreciated for a time, but that value will be again revived after the public has been gorged with offal, and thoroughly nauseated. If you undertake any other Cathedrals, such as Ely, Durham, or Carlisle, I will take a hand in the literary part. The two first are fine churches, and the latter has a noble choir. If the plates in the published churches are too numerous, would it not be practicable to complete the series by a less extensive illustration of the architecture? A plan and three or four general views, with some plates of details of the architecture and sculpture might be sufficient. I shall be very sorry to see your series broken off. We live in critical times: the youth of this generation may see the Cathedrals reduced to preaching houses, or left in naked ruins like the abbeys. All this is in the natural course of Protestant reformation; for the church establishment by law is founded not on Protestant principles of free interpretation of scripture, but upon legislative authority; and that authority is now shaking to its lowest basement. Let you and I do what we can in following the Dugdales, &c. of the age Charles the First. You have done much. I wish I could have done more. I hope to do something for this church."

Such is the prospect which the lover of Cathedral Antiquities has to look forward to respecting Lincoln Cathedral: and as it can scarcely be expected that the other six Churches will meet with historians and antiquaries of equal qualifications, and possessing equal local advantages, it may be proper to point out to the general reader the best sources for information concerning those edifices.

CARLISLE CATHEDRAL. The Histories of Westmoreland and Cumberland, by Nicholson and Burn, 2 vols. 4to. 1777, and of Cumberland, by Hutchinson, 2 vols. 4to. 1794, contain brief, but not very architectural, accounts of Carlisle Cathedral. It is only a fragment of a church, but the choir and east end present very fine specimens of the first pointed style. An exterior view, from the south-east, and a short description, are given in Mr. J. C. Buckler's "Views of the Cathedral Churches." See also Lysons's "Magna Britannia," for a ground plan, and for compartments of the nave, and choir, &c.

CHESTER CATHEDRAL has been briefly described and illustrated by George Ormerod, Esq. in his valuable "History of Cheshire:" and more particularly by Mr. C. Wild, in "An Illustration of the

Architecture of the Cathedral Church of Chester," folio, 1813. Mr. Buckler, in the volume above alluded to, has an exterior view from the south-west, and a short essay.

CHICHESTER CATHEDRAL. In Dallaway's "History of the Western Division of the County of Sussex," 4to. are engravings, and some account of the Church: and in Buckler's "Views," is a view from the south-west, with a very brief essay.

DURHAM CATHEDRAL has had its architecture well defined in a series of eleven engravings from drawings by the late J. Carter, and published by the Society of Antiquaries of London, with descriptive particulars by the same zealous architectural artist, and an historical essay by the learned antiquary Sir Henry Englefield, Bart. fol. 1801. "The Ancient Rites and Monuments of the Monastical and Cathedral Church of Durham," by J. D. (John Davies) 12mo. 1672, is a curious and interesting volume. In Mr. Surtees's "History and Antiquities of the County Palatine of Durham," fol. 1816, &c. is much valuable information respecting the Cathedral, and its Bishops, also some beautiful engravings of views, portraits, and seals, from drawings by E. Blore. See also Buckler's volume already referred to.

ELY CATHEDRAL may be said to have engrossed more than its fair portion of literary and graphic publicity in Bentham's History, already referred to; a second edition of which appeared in 4to. 1812, with additional matter, by the Rev. James Bentham, son of the author. A supplement, by William Stevenson, F. S. A. in one volume 4to. appeared in 1817. The Rev. George Millers, a minor canon of the Cathedral, published a small volume on the same Church in 1807, which has again appeared in 1834 in a third edition, at once a compliment to the book, and a proof of a growing partiality for the subject. This volume is illustrated by a series of engravings, some of which are skilfully executed, and the whole volume may be referred to as one of the best written essays on the historical epochs,

and architectural characteristics of a Cathedral, in the English, or in any other language. In Lysons's "Magna Britannia," are some valuable architectural engravings, and a short account of the same Church: in Buckler's "Views," are two prints, and four pages of letter-press.

LINCOLN CATHEDRAL has a very handsome volume in folio, with sixteen engravings, devoted to its architecture and sculpture, by Mr. C. Wild, 1819; but for which the author of this work would have brought it into the present series about ten years ago, when he had some careful drawings made. Buckler has a south-west view, and eight pages of letter-press.

ROCHESTER CATHEDRAL. Thorpe's "Custumale Roffense," contains some plates, and an account of that Church: as does also Hasted's "History, &c. of Kent." There is an octavo volume expressly entitled "The History and Antiquities of the Cathedral Church of Rochester," 1717, and again printed in 1723, which is attributed to Dr. R. Rawlinson. Buckler has a north-west view of the Church, and three pages of letter-press.

The above mentioned Cathedrals are illustrated by small picturesque views, with plans, and descriptive accounts, in "A Graphic and Historical Description of the Cathedrals of Great Britain," commonly called "Storer's Cathedrals," from the name of the engraver and projector of the work. Browne Willis's "Cathedrals" contain plans and views of these Churches, with such historical and biographical letter-press, as Mr. Willson has already described.

These references will direct the inquiring reader to the chief published information respecting the Cathedrals which are not embraced in the present series: and the Author indulges a hope that he may live to see them all correctly and tastefully illustrated, and their respective histories well developed. Since the commencement of this work there have been so many artists, both draftsmen and engravers, initiated in this branch of art, that there is little difficulty to be

apprehended on that score, and it is not improbable but that the present spirit of Reform, which has penetrated into the recesses of the royal and ecclesiastical palaces of the land, and obtained partial converts there, and which even the stanch conservative admits to be essential for the preservation of “church and state”—will induce some of the spiritual and lay lords to encourage and support such publications as may tend to illustrate the history and architecture of the magnificent Cathedrals of the country, and of all other archaeological subjects which essentially contribute to improve the public taste, the public honour, and the general welfare of society.

The Author of the Cathedral Antiquities, before he came to the determination of closing his work with the present volume, thought it right to address letters to each of the prelates, and to all the deans and chapters of England, explaining the state and nature of the publication, and the necessity of relinquishing it unless he felt secured against pecuniary loss.

In the month of March 1833, the following printed address, and a respectful letter, was sent to forty-four prelates, and deans and chapters; to which the Author received only six replies. Two Bishops offered to take in the work, two others were willing to subscribe for the Cathedrals over which they presided; only one chapter, (Norwich) requested to possess the whole series; and another offered every assistance to the Author, towards promoting a complete history and illustration of its own Church. Such a chilling, dreary prospect was not calculated to tempt the Author further in his Cathedral expedition. His address follows:—

“The architectural antiquary, and the lover of embellished works of this class, must be aware that extraordinary and eventful changes have recently taken place, and are in preparation, as respects the various stages of polished society—the patronage of embellished literature, and particularly the *ecclesiastical establishments of the country*. These circumstances and considerations have induced the Author to pause,—and to look out anxiously for such a change as may be calculated to impel him onward to the completion of his proposed task, or require him to relinquish the Cathedral Antiquities.

“ That it would afford him gratification to finish the work,—embracing histories and illustrations of the whole of the *English Cathedrals*, it is hardly necessary to assert: for the love of the subject has grown, and even strengthened with his declining years. He would gladly devote the remainder of life, with all his experience and zeal, to accomplish a copious, elegant, elaborate, and impartial review of the histories, with accurate and tasteful illustrations of the architectural merits and beauties, of *all these important national edifices*.—In the historical, professional, and comprehensive Library, such a publication would not merely be a distinguished ornament, but be eminently useful and interesting in its varied and extensive relations. And when the edifices themselves shall become ruins—or, like some of the famed temples of Greece and Italy, be blended with the earth whence they arose—the then antiquary and historian would be highly delighted, and deeply interested to ascertain their peculiarities in design, construction, appropriation, and manifold characteristics. Had printing and engraving been known three thousand years ago, the vast temples and palaces of India, Egypt, and Greece would have been familiar to us of the present age, as would also the origin and application of the Celtic temples at Avebury and Stonehenge, in Wiltshire; and also the Roman villas, stations, and fortresses—the domestic and religious edifices of the Anglo-Saxons, and Anglo-Normans, of our country.—But all these, and many other subjects of more recent date, are involved in mystery and darkness, and the antiquary vainly explores archives and imperfect inscriptions, to ascertain some solitary guiding facts.

“ With *Worcester*, the Author will have completed his historical and architectural elucidations of *fourteen Cathedrals*: and the following seven, for some of which he has collected drawings and materials, remain to make up the series,—viz. *Carlisle, Chester, Chichester, Durham, Ely, Lincoln, and Rochester*. He appeals to his friends—to the patrons of such works—to the public—and *more particularly to the dignitaries and other officers* of the Cathedrals, to come forward with a moderate subscription, to enable him to accomplish a complete and ample Historical Review of the English Cathedrals. He cannot ask for any thing like pledges, or promises, on the part of the public, without a guarantee on his own: and therefore engages that the illustration of the seven Cathedrals, above named, shall be completed in three years, from Midsummer 1833—be included in Twelve Numbers, at Twelve Shillings each—and embrace at least Eighty Engravings, with about Thirty Sheets of Letter-press.—On these terms, and with these views, the Author solicits the names of Ladies and Gentlemen disposed to patronize the Work; and if there be enough to secure him against loss, he will prosecute it with renewed zeal, and with every exertion to render it satisfactory to his best friends, and creditable to himself.”

Considering the education, associations, and number of wealthy clergymen in the kingdom, and particularly of those connected with, and deriving handsome incomes from the Cathedrals, it might be presumed that from three hundred to five hundred of them would be desirous to possess a literary and graphic work expressly devoted to elucidate the histories, and illustrate the architecture of those edifices. It is however believed that not more than one hundred of the clergy are purchasers of this publication: and that its real

friends and admirers are persons of moderate incomes, who are mostly professional gentlemen and amateurs. The Author readily acknowledges his obligations to them, and also to some ladies who have continued to patronize the publication from its commencement, and who have often expressed a deep interest about its success and completion. He wishes he could say as much for the managers of the *great public libraries* of the kingdom, but he has reason to fear that scarcely any of these are purchasers; although nine of them have extorted from him as many copies by legal authority³.

The Author was strongly urged at one time to petition the houses of parliament to appropriate a small annual sum to further a work, which, in many critiques, has been called “National.” Though he declined to do this, he ventured to appeal to an influential nobleman of the Whig government to institute “*a Commission of inquiry into, and report on the architectural stability and actual condition of the Cathedral Churches of Great Britain.*” The subject was listened to, but deferred in consequence of the then all-engrossing topic of Reform. It is one that, in the natural course of events, must come under the cognizance and scrutiny of government; for those edifices are as truly national monuments, as they are national property. Transitory and fluctuating as have been the tenure of many deans and chapters, their legal guardians, and temporary proprietors, it is a lamentable fact that some of them have manifested both indifference about, as well as ignorance of, the noble architectural treasures consigned to their charge. Others, however, we may state with feelings of plea-

³ Among dishonourable, if not dishonest acts, is that of a certain Scotch University, which is reported to have bartered away all the books thus obtained, for five hundred pounds a year. Surely such a transaction is a disgrace to the public body that sought a legislative act to authorize, and to the parliament that sanctioned it!! As late as March 25, 1835, Sir Robert Peel, in the House of Commons, said it would be better that France and England should each expend five hundred pounds a year in purchasing the best literary works from the other country, than obtain all books on exchange upon such a basis. This would certainly tend to encourage authors, rather than oppress their energies.

sure and praise, have devoted much time and solicitude, and even considerable sums of money, to repair, improve, and adorn their respective churches. The following edifices have experienced varied degrees of improvement since the commencement of "The Cathedral Antiquities."

Those of WINCHESTER, NORWICH, YORK, PETERBOROUGH, LICHFIELD, BRISTOL, and CANTERBURY, have all been materially repaired, and some of them essentially improved. In the times of Charles II., George I. and II., and even during the greater part of the reign of George III., all the alterations made to our inestimable Cathedral Churches, as well as to most of those of a parochial class, were calculated rather to deface and disfigure, than to improve and adorn such buildings. Fortunately, many of these wretched patchings have been removed, and corrected in our times, and it is quite evident that a better taste, and an improving principle pervades society. *The Abbey Church of Bath* has recently undergone great restoration and embellishment, under the direction of Mr. Manners, architect; and the *Cathedral of Rochester*, which was in a deplorable state about ten years back, has lately received various and important improvements, under the superintendence of Mr. Cottingham, architect. The Cathedrals of Hereford, Exeter, Wells, Worcester, and even Gloucester, demand the careful and skilful operations of their respective architects; for none but professional men, who have studied Christian architecture, should be allowed to add, or make alterations to these sacred fabrics.

Respecting the improvements recently made in the Cathedrals, which are illustrated in this series, and of their respective defects, the reader is referred to the Prefaces in the different volumes, wherein the Author has endeavoured to point out what has been done well, or ill, or neglected, in each church. Since Norwich was visited in 1814, much has been done to its fine Norman Cathedral: and that of Canterbury has also been greatly improved. The

Cathedral of Peterborough has had its choir, organ-screen, altar-screen, and other parts newly formed and furnished from the designs of Mr. Blore. The western front of Lichfield Cathedral, and some other parts of that Church have also been repaired, newly-cased, and decorated, under the direction of Mr. Johnson. The unique chapter-house, at Bristol, has been repaired, cleansed, and restored to what was probably its original design: it is now an exquisite *morceaux*. Other parts of that Cathedral may be easily improved, and at a moderate expense.

The Cathedral illustrated in this volume has suffered as much by injudicious restorations and repairs, as by the injuries resulting from time and warfare. Many parts of its walls, being constructed with a bad material,—a loose red sand-stone—have crumbled and become ruinous; the central tower has been chipped, and in part newly faced, whilst its once fine parapet and open pinnacles have been reconstructed, without much regard to the original workmanship. The interior is woefully disfigured by white and yellow washing.

Having made these remarks on some of the Cathedrals, and commented on the conduct of certain persons, the Author will not discharge his duty to himself, to his real friends, and to the patrons of this work, if he neglects to explain his own pursuits, and the manner in which he has occasionally occupied his time for the last ten years. He is well aware, and ready to acknowledge, that had he confined his attention and researches to “*The Cathedral Antiquities*,” alone, he might easily have completed the whole series before this time: but as the clergy, who all look up to the mitre for patronage and promotion, neither bestowed the one or the other on the Author:—as most of the prelates wholly slighted him and his work, and some of them even treated him with repulsive incivility, he was impelled to resort to other literary speculations, and to connexions of more congenial disposition, for occupation, and for remunerating results.

In the year 1825, the Author published the third and concluding

volume of his “*Beauties of Wiltshire*,” after an interval of twenty-four years from the production of the two preceding volumes. As an explanation for such delay, he thought it advisable to give a short account of his literary labours during that period, and was unintentionally led to write a brief Auto-biographic Essay. Commencing his professional life with the two slight and superficial volumes, on Wiltshire, his native county, he explained the origin of that work, and also that of “*The Beauties of England* :”—pointed out the characters of “*The Architectural Antiquities* :”—the “*Essay on Redcliffe Church* :”—“*The History of Corsham House* :”—“*The Rights of Literature* :”—“*An Account of Fonthill Abbey* :”—“*A Catalogue Raisonné of the Cleveland Gallery* :”—“*The Fine Arts of the English School* :”—and “*The Cathedral Antiquities*,” up to *Exeter* and *Peterborough*, which were then in progress. He has subsequently finished the two latter, and has written and directed the publication of the following works :—*The Histories and Illustrations of the Cathedrals of Gloucester*, 1829,—*Bristol*, 1830,—*Hereford*, 1831,—and *Worcester*, 1835 :—“*The Union of Architecture, Sculpture, and Painting*,” being an Account of the Museum, Galleries, &c. of Sir John Soane, one volume, 4to. 1827 :—“*Picturesque Antiquities of the English Cities*,” a handsome quarto volume, containing historical and descriptive accounts of the cities, with engraved views of the gates, castles, bridges, streets, &c. Though the best written, and illustrated, of all his works, and altogether an interesting volume, it has proved the most losing speculation he ever embarked in. Had it been published in 1810 instead of 1830, it would have been eminently popular and profitable :—but, amongst the changes of times, that of cheap, and even beautifully-embellished publications, is not the least remarkable, nor the least popular. In consequence of the number and rivalry of artists and publishers, and the skill of the former, with the substitution of steel for copper, and the activity and business-knowledge of the latter, such publications are now rendered to the public so exceedingly cheap, and really good,

that those of the old school, and even of the first reformers in the walk, are superseded and neglected.

In the year 1830, the Author produced two small octavo volumes—viz. an edition of Anstey's "*New Bath Guide*," with biographical, topographical, and descriptive preface, and notes; also, in union with Mr. Brayley, "*Memoirs of the Tower of London*." The "wear and tear" of mind from these exertions occasioned bodily infirmities, and the Author sought to restore his health by a sojourn at *Timbridge Wells*. Unqualified, however, for idleness, he could not resist the temptation of writing another small volume, descriptive of that once fashionable, and still rural and romantic village. During his short residence there he also commenced the writing of "*A Course of Lectures, on the Architectural Antiquities of all Nations, and all Countries, but more particularly explanatory of those of the Middle Ages*." Having pupils in his office at that time, he furnished them with useful employment and instruction in making numerous drawings to illustrate those Lectures. He has since delivered them at the London, the Royal, and other Institutions in the metropolis, also in Birmingham, Bath, Bristol, and other places.

In the years 1833 and 1834 he wrote seven Essays for the *British Magazine*, on the *Christian Architecture of England*; and also an Essay on the wonderful *Temple of Avebury*, for the *Penny Cyclopædia*. In the latter year he also penned *Biographical Memoirs of Sir John Soane, and Sir Jeffry Wyatville*, two old and esteemed friends, for Fisher's very beautiful and interesting publication, "*The National Portrait Gallery*." Twenty-five copies of each of these Memoirs were printed, with title pages and portraits, for presentations. In 1832, he wrote descriptive accounts of several places in *Cornwall*, for the same respectable publisher, to accompany a series of highly-finished engravings from drawings by T. Allom, representing some of the romantic scenic features, towns, and antiquities of that picturesque and singular county. Emanating from and partly connected with the

Cathedral Antiquities, was a series of thirty-one “*Picturesque Views of the English Cities*,” from drawings by G. F. Robson, a draftsman in water-colours, of deserved celebrity. He died in the prime of life, and in the maturity of fame. That work was undertaken by the writer of this narrative at a time (1826) when some of the landscape engravers were without employ, from a sort of stagnation or panic in the book-trade, and from the reluctance of publishers to speculate on new works. An extraordinary change soon occurred, and engravers and publishers became rapidly engaged in numerous successive publications.

In association with Mr. *A. Pugin*, the Author undertook, wrote portions of, and directed the publication of two quarto volumes during the years 1821, 1822, and 1823, intituled, “*Specimens of Gothic Architecture*.” Soon afterwards he wrote the historical and descriptive part of another quarto volume, on “*The Architectural Antiquities of Normandy*.” With the same artist, he commenced, in 1825, a work intituled, “*Illustrations of the Public Buildings of London*,” which extended to two large volumes 8vo., the management and chief writing of which devolved on the Author of this Preface. Some of the Essays were the productions of literary and professional friends. In the course of these numerous labours, the Author was often retarded, and embarrassed for the want of correct definitions, and precise explanations of the many technical terms employed by different writers on the architecture and archæology of the middle ages. He endeavoured to supply such a want to a limited extent for the benefit of younger students, in his volume of *Chronological Architecture*; and is now engaged in improving, and materially augmenting that work, in “*A Dictionary of the Architecture and Archæology of the Middle Ages*.” This is proposed to make a large octavo volume, and will be embellished by at least forty engravings, by J. Le Keux, with whom the Author has been in friendly association for more than thirty-five years.

The destruction of *the Houses of Parliament* in October, 1834, induced the Author, in conjunction with his old friend and literary associate, Mr. Brayley, to undertake “*An Historical and Descriptive Account*,” with numerous illustrations of those buildings, and of the ancient Palace, which formerly occupied the spot. This work is to form a large octavo volume, and to include at least forty engravings.

Earnestly and zealously occupied in these publications, and also in many domestic, parochial, and public duties, it must be clear that he has neither been an idle man, nor an useless member of society. In literature he must avow that he has found more rational and intellectual pleasure, than profit—but the former is so far above the latter—and is so lasting and perennial, that it may be regarded and cherished as the better order of riches. As long as the mental powers continue it affords a never-ceasing source of occupation and pleasure. “To literature,” as his friend, Dr. Southey, truly remarks, “I am beholden, not only for the means of subsistence, but for every blessing which I enjoy;—health of mind, and activity of mind, contentment, cheerfulness, continual employments, and therefore continual pleasure. To the studies which I have faithfully pursued, I am indebted for friends with whom, hereafter, it will be deemed an honour to have lived in friendship; and as for the enemies which they have procured to me in sufficient numbers—happily I am not of the thin-skinned race—they might as well fire small shot at a rhinoceros, as direct their attacks upon me.”—[“*Sir Thomas More; or Colloquies*,” &c. ii. 254.]

The writer of these remarks fully coincides with the learned author of *Keswick*, in his praises of literature, and from nearly the same length of services in the profession. He cannot boast, however, of having been so fortunate. From the year 1800 to the present time, he has continued to watch the progress, and render his best services towards promoting the advancement of several of the literary and scientific Institutions of the metropolis. Acquainted with Mr., afterwards Sir Thomas, Barnard, with Count Rumford, and Dr. Garnett,

he lent his humble aid in the formation of the “*Royal Institution*,” in 1799, and afterwards joined in that of the “*London*”⁴. The “*Russell Institution*” was next projected in 1808, by Mr. James Burton, and that being in the immediate vicinity of his home, the Author engaged warmly in its establishment, and was soon elected on the committee, in which, as a manager, he has been continued by the kind and complimentary suffrages of the proprietors, up to this time⁵. For more than twenty years he has also been a member of the committee of the “*Literary Fund Society* ;” in the duties of which he entered with more than common zeal and sympathy, from having experienced much of the labours, mortifications, pleasures, losses, and profits of authorship. For the “*Wiltshire Society*,” he acted as honorary secretary more than seven years. If the foundation of the “*Royal Geographical Society*” was not laid by himself he may claim no small share in hastening it⁶. For many years he has been a fellow of the “*Society of Antiquaries*,” and has also been a member of the “*Zoological*,” and “*Astronomical Societies*,” and of the “*Royal Society of Literature* ;” and at the time of writing this passage, he is co-operating in the formation of the “*Archæological and Topographical Institution*,” which he earnestly hopes may speedily grow up to strength, usefulness, and influence.

These are not the only pursuits and labours in which the Author has been engaged ; for he has acted as clerk, surveyor, and collector to a board of commissioners for more than twenty-five years, and has

⁴ It is a curious fact in connection with the Institutions of the metropolis, and not very encouraging to prudent men, that the value of Proprietors’ Shares has in almost every instance been depreciated. Those of the Royal declined from £.100 to £.30, and those of the London nearly in the same ratio ; but such was the then speculating competition for the latter, that the shares rose in a short time from £.75 to £.100 ; these have also been much reduced.

⁵ Though the affairs of this Institution have been conducted with more prudence and economy than any other in London, its original twenty-five guinea shares have declined to less than half that sum. Mr. Brayley has been its faithful and zealous librarian and secretary for many years.

⁶ The first printed prospectus for the formation of the society was written by the Author of this Preface, and after being revised and improved by three gentlemen, distinguished members of the present society, was circulated amongst a few friends.

also taken charge of nine pupils, and initiated them in the elements and practice of architectural drawing. Having now arrived at nearly his sixty-fourth year, he feels warnings to convince him that he is approaching the last chapter—the “finis,”—and that it is his duty to review, revise, and correct those passages of his life, which, he is willing to admit and lament, contain too many errors; and endeavour to make the remainder as free from faults as can be effected by a determination to profit by experience—to bear and forbear—to be charitable and lenient to others,—and to live in peace and good will with all mankind.

To the public, periodical Critic—(to whose conflicting and often severe animadversions every author is subjected) he tenders thanks for many kind and even generous notices of his numerous publications: he also forgives those (only two) who have endeavoured to injure his literary reputation, and wound his feelings. One of them, a powerful and caustic drawcansir, assailed him with severity at the commencement of his “Architectural Antiquities,” and the other employed an artful and insidious pen to degrade him, and traduce his works in two or three periodicals. Although the former inflicted some deep and painful wounds at the time, they have long been healed: the writings of the latter only excited pity and sorrow.

Contrasted with those, and as an antidote to the stings of such literary wasps, the Author has had some lasting and substantial compliments paid him by several of the most distinguished literati and critics, both of England and other countries. He has also been kindly noticed by certain public societies, whose approval and praise are among the highest prizes in the lottery of authorship. To record some of their testimonials in this place, is due to the respective parties, and may be reasonably allowed to the Author, without an impeachment of his judgment, or a reproach to his ambition.

Besides approving comments and criticisms on his *Architectural and Cathedral Antiquities*, and other works in the *Edinburgh*, the *Quarterly*, the *Monthly*, the *Anti-Jacobin*, the *British Critic*, the *Eclectic*,

and other reviews; the *Gentleman's*, the *New Monthly*, the *Monthly*, and other magazines; the *Literary Gazette*, the *Athenæum*, and several weekly and diurnal periodicals, he has been favoured and honoured with diplomas from the following societies:—the “*Artists of Norwich*,” the “*Antiquarian Society of Newcastle*,” 1821; “*Société des Antiquaires de la Normandie*,” (1825); “*Chevalier Honoraire du dit ordre et de l'ordre du Merite du Lion d'Holstein*,” (1826); corresponding member of the “*Society of Antiquaries in Scotland*,” (1828); honorary member of the “*Bristol Philosophical and Literary Society*,” (1829); and last, but not least in estimation, he was elected an honorary member of the “*Institute of British Architects*,” in 1835. This last distinction is more gratifying to his feelings than any public compliment he has ever received; because it proceeds from professional gentlemen, of high attainments in science and art; it was awarded after the most scrupulous inquiries, and it has placed him in association with Dr. Faraday, one of the most scientific chemists of the present age.

Were he insensible of these complimentary distinctions, he would be ungrateful and unworthy of them—were he to obtrude them on every trifling occasion, he might be accused of petty vanity; but in such a place as the present, he may be allowed to put them on record, in association with, and on taking leave of, his most important literary work. Whilst the “love of fame” impels man to the most arduous enterprises, and to undertake and prosecute the most useful works, it must at once gratify and reward him for every effort, and every privation, to attain it during life. Posthumous honours may please relations and friends, but can do nothing for the individual, whereas every fair tribute of respect, and every compliment conferred on living merit, even in the later stages of existence, tend to make those stages consolatory and pleasant. They become a sort of substitute for departed friends; they sweeten the daily draught of life, and tend to counteract or neutralize the poison of envy, which is thrown into the cup of every person of eminence in art, science, or literature.

One of the most popular authors of this age, who unites in himself the historian, the biographer, the poet, and the critic,—who has been complimented with a title and a pension,—who commenced his literary career in the ranks of democracy,—who, with the writer of this Preface, has since that time studied man, as well as books, and descried many errors and blemishes in both, and who has zealously endeavoured, by his eloquent writings, to correct some of them, lately said, in expressing his opinions of authorship, that whilst the clerical advocates of episcopacy were often rewarded with “stalls,” and their consequent revenues; such authors as those of “*The Book of the Church*,” and “*The Cathedral Antiquities*,” were well entitled to “lay stalls,” were there any, and led to something like public distinctions. Patronage of this kind, however, does not belong to England, and it is not likely to spring up in the present age, when the lynx-eye of Radicalism is penetrating every office; when church, corporation, and other Reforms are urgently demanded by the country; and when the old advocates for place, pension, and borough-mongery are compelled to pay some deference to the public voice.

All the officers of state, and most public servants, after a certain length of service, retire upon pensions, either proportionate to the extent of time, or to the particular rank and station of the party. Not so the *author*—not so the man, whose whole life may have been devoted to literature. However eminent his talents—whatever may have been the amount and utilities of his writings—unless adulatory and sycophantic, in the cause of a political or religious party, he rarely meets with either honours or fortune. At the bar—in the church—in the army, the navy, and government offices, reasonable industry, with moderate mental powers, are frequently advanced to high titles—to great wealth. Such has been, and such is the state of society in England: and if the author, the professional and long tried author, should shew that he is not justly treated, and has not a fair chance to partake of the honours and rewards, which are sup-

posed to be national, it is not likely that authorship will be cultivated by the prudent, or be ardently pursued by those who can in any other way employ their talents. At the present moment, the number of authors in England is immense, and the extent and variety of their abilities exceed that of any other age or country: yet their pecuniary remuneration is comparatively small. There is perhaps no class of writers better paid than those engaged in the popular periodicals; and it may be safely said that there is no one profession, in which more mental talent is required, and exerted, and where the labour is more incessant and harassing. To furnish savoury food and poignant sauce for the ever-craving appetite of the daily political reader—the quidnunc of the present age—is the imperious duty of the leading journalists of our times; and when we read some of the rapid essays, the midnight out-pourings of these writers, we are delighted and astonished at the knowledge and eloquence displayed. Yet we never hear of such men being advanced to titles, rewarded by fortunes, or complimented by public monuments. “They manage these matters better in France.” There, Barons Cuvier, Thenard, Lussac, and Poissou, have enjoyed annual grants from the government to the amount of £.5420.

Hear what the elegant and eloquent E. L. Bulwer, in his interesting work, “England and the English,” says on this subject: “Literary men have not with us any fixed and settled position *as* men of letters. In the great game of honours, none fall to their share. We may say truly with a certain political economist, ‘We pay best, 1st, those who destroy us, generals; 2d, those who cheat us, politicians and quacks; 3d, those who amuse us, singers and musicians; and last of all, those who instruct us.’”

Very recently there has been something done by the government, or by its high officers, to confer substantial compliments on literature and science. Southey, Airy, Sharon Turner, and others, have had pensions granted them at the instance of Sir Robert Peel; and the

following have been honoured with titles—Sir John Herschel, Sir David Brewster, Sir Henry Ellis, Sir Harris Nicolas, Sir Frederic Madden, and Sir Francis Palgrave.

Having thus related a few anecdotes of his literary pursuits for the last ten years, it is proper also to explain the reasons why some of the publications herein enumerated, have been transferred from the Author, and his partners, to new proprietors, and retailed to the public at reduced prices. *Some* of the copper-plates of “*Robson’s Cities*,” the whole of those belonging to the “*Public Buildings of London* :” also “*The Specimens of Gothic Architecture*,” and “*The Architectural Antiquities of Normandy*,” have thus come into the market. At the time of writing this Preface (April, 1835), the copies and copy-rights of the five volumes of “*The Architectural Antiquities*”—with those on *Bath Abbey*, and on *Redcliffe Churches*, have also been sold by auction : and the purchasers will be acting but prudently and fairly, in reselling copies of those works at reduced prices, in order to obtain a speedy return of the money expended. On the occasion of this sale, the Author wrote and printed the following Address, which he reprints here, as it constitutes a material feature in his literary biography.

“ Authors, as a body, are not rich. If they publish their own works, they rarely increase their riches : on the contrary, it often leads to ruin. The annals of the “*Literary Fund Society*” furnish many lamentable examples of distress, arising partly from that cause. It is also known, at the present time, that the respectable publishers of London are the best, if not the only patrons, on whom authors can rely for pecuniary remuneration. These publishers are men of business,—are merchants of adventure, who occasionally advance capital on unproductive articles. Like all other tradesmen they seek to obtain profit on their wares ; and one of the modes of doing this, which has prevailed for some years past, is the disposal of the stock, coppers, and copy-right of a book, after the market has been fairly supplied through the regular systematic channels.

“ In the event of the death of an author, or a partner in a publication, it often becomes necessary to sell the same by auction, for the purpose of closing accounts. The immediate cause of the sale of the works here referred to is the death of the Author’s once estimable friend, the late Mr. Taylor. All his property was directed to be sold, and the proceeds divided amongst relations and friends.—Desirous of retiring from the cares and pleasures of literature, and the many labours of business which the Author of these publications has engaged in, and having passed his sixty-third year, he wishes to abridge those labours, to relinquish writing for the press, and seek a little relaxation, if not idleness.

“The purchasers of such copy-rights and property, for the purpose of obtaining a quick return of the money they expend, offer the books at reduced prices, whereby they create a new market and call in a class of purchasers which had been prevented, either from pecuniary considerations, from age, or from accidental circumstances, taking in a new work at the time of its original publication. In books of high price and intrinsic merit, this system must conduce to the promotion of literature and art; must enable the student, whose income is limited, to increase at once his stores, and his sources of gratification. It also extends the sphere of original and genuine works, whilst it beneficially employs a numerous class of manufacturers, tradesmen, and artificers. It likewise serves to disseminate such literature on terms to compete with the compilations and dishonourable piracies of certain cheap publications, which are daily courting popularity. The purchaser of a book, at its first price, complains that he is deceived, and has been injured by the depreciation of his property, and therefore says he will not again subscribe for, or purchase, new publications. He should bear in mind, that if the book be embellished, and if it be original, he has had all the advantages of novelty; he has received amusement and information; he possesses the first, the best impressions of plates; and hence his copy will always retain a higher value than any other edition which may be subsequently printed for the new proprietor of the stock. The Author of “*The Architectural Antiquities*” has thus reasoned with himself, and is in a great measure reconciled to the event of seeing his Work, on which he has devoted more than twenty years of labour and solicitude, reduced in price. He is, however, consoled with the conviction that all its essential information—all the facts and opinions it contains, will be extended and diffused; and that these may create a love for, as well as a due and proper appreciation of, the Architectural Antiquities of the country. Before this Work appeared there was scarcely any publication on the subject; and the Author experienced great difficulty in obtaining drawings and engravings which should combine the scientific and technical methods of the architect, with the picturesque touches and effects of the landscape-draftsman. It was also as difficult to induce the general class of antiquaries and topographers to understand the meaning and advantages of plans, sections, elevations, and details. Without these the history and real character of the Architecture of the Middle Ages,—indeed of all ages, and of all styles and countries,—could never be made out, nor be critically illustrated.”

If this Preface be thought unreasonably long by some Readers, those of indulgent natures will make allowances for the feelings of an Author, who entered warmly and anxiously into a subject which has engrossed his best wishes, and indeed all his mental powers, for more than twenty years. He cannot therefore take his final leave—pronounce the word farewell, return thanks for courtesies and favours, and request forgiveness for offences, without casting a retrospective glance over scenes and associations that have afforded him varied and numerous sources of pleasure and mortification—of hope and disappointment—of extensive intercourse with the living, and manifold inquiries respecting the dead.

